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AUTHOR:

HARDY, PHILIP DIXON

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IRELAND IN 1846-7,
CONSIDERED IN...

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DATE:

1847

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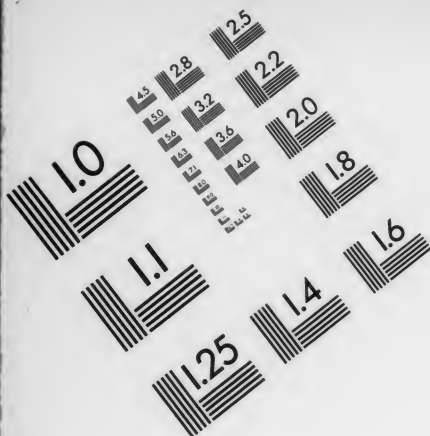
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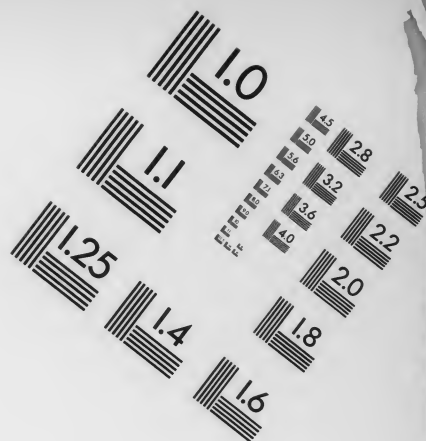


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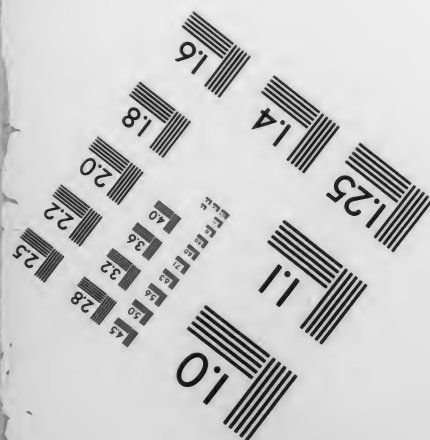
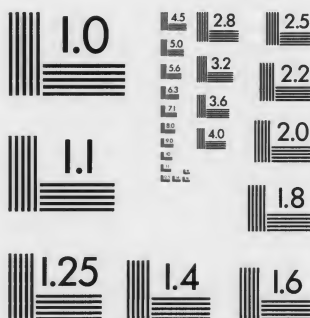
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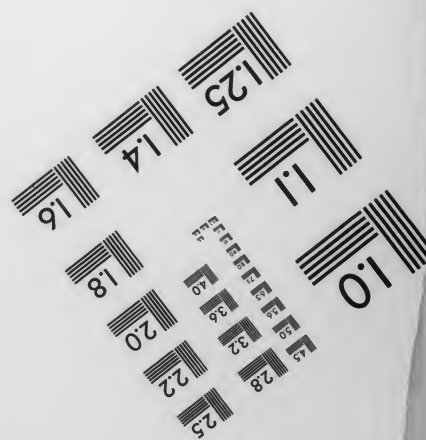
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IRELAND IN 1846-7, _

CONSIDERED IN REFERENCE TO

THE RECENT RAPID GROWTH OF POPERY ;

WITH SUGGESTIONS

FOR REMEDYING THE EVIL,

AND FOR PROMOTING

THE MORAL AND SPIRITUAL IMPROVEMENT OF THE PEOPLE ;

IN A LETTER ADDRESSED TO

SIR CULLING EARDLY SMITH, BART.

CHAIRMAN OF THE EVANGELICAL ALLIANCE.

BY PHILIP DIXON HARDY, M.R.I.A.

AUTHOR OF "THE PHILOSOPHY OF CHRISTIANITY," "THE NORTHERN
TOURIST," "THE HOLY WELLS OF IRELAND," "THE PROGRESS
OF THE CONFESSIONAL," AND "EDITOR OF THE
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1847.

IRELAND IN 1846.

TO SIR CULLING EARDLY SMITH, BART.

DEAR SIR CULLING—

As it appears from the published minutes of the proceedings of the Conference, held in Freemason's Hall, London, that in furtherance of the objects proposed, "the Alliance shall receive such information respecting the progress of vital religion in all parts of the world, as Christian brethren may be disposed to communicate," I make no apology for calling the attention of the Christian public, through you, as Chairman of that Conference, to a subject which I conceive to be of momentous importance to the progress of divine truth in this portion of the British dominions; particularly as I feel it to be a subject which must sooner or later occupy a large share of the anxious attention of Christians in every portion of the globe: I refer to the extraordinary exertions at present making by the priests of the Romish Church to gain for the Papal System its former dominant position in this and other countries.

Introductory
Observations.

On this subject I address you with confidence, from my knowledge of the deep interest you take in it, as well as from perceiving from the fourth section of the "Objects" proposed by the Alliance, that it purposes to "exert a beneficial influence in counteracting infidelity, ROMANISM, and such other forms of superstition, error and profaneness, as are most prominently opposed to it."*

Objects of
Evangelical
Alliance.

* "That, in subserviency to the same great object, the Alliance will endeavour to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other Forms of Superstition, Error, and Profaneness

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I am aware that the Alliance "in promoting these and similar objects, contemplates chiefly the stimulating of Christians to such efforts as the exigency of the case may demand, rather than accomplishing these views by any general organization of its own."* I cannot, however, but express my deep feeling of sorrow and regret, at perceiving, what I presume you yourself must have observed as extraordinary, that during the recent meetings in London, not only was there in the minds of many, an evident shrinking from the consideration of any thing having reference to the subject of Popery, but that, on the part of a large proportion of the English members, there was such a marked and morbid sensibility evinced in reference to it, as plainly to indicate that in their opinion it was not a matter in which the Alliance was called upon to interfere, or to recommend any active measures to be taken by its members.†

English Members opposed to introducing the subject of Popery.

I conceive the general adoption of such a sentiment

as are most prominently opposed to it, especially the desecration of the Lord's-day; it being understood that the different Branches of the Alliance be left to adopt such methods of prosecuting these great ends, as may to them appear most in accordance with their respective circumstances, all at the same time pursuing them in the spirit of tender compassion and love."

* "Objects of Alliance."

† Since writing the above, a friend has called my attention to an article in "the Record," on the recent meetings of the Alliance, from which I extract the following, as bearing out the view I have taken of the matter:—

"The leading defects of the Resolution is, we think, that its protest against Popery does not stand more alone in the foreground, as the grand and most prominent object of danger in the present day. Such it is, and in this light we think it ought to have been held forth. The causes of this defect seem to have been, 1st, the hazardous position occupied by some of our Continental brethren in relation to it; and, 2nd deficient views of the intensity of the evil, and of the mode of rightly dealing with it, current among a few of the Members."—*Record, September 10th, 1846.*

would be productive of incalculable mischief, resulting as it does, from misconception or ignorance of the real state of things, especially in so far as Ireland is concerned; for unquestionably of all the errors and all the superstitions which prevail at the present day, the errors and superstitions of Popery are the most prominently opposed to divine truth, and its progress the most to be dreaded by those who are anxious to see vital religion spreading universally. Under this impression, I have felt it my duty to call the attention of the Christian public, especially members of the Alliance, to the simple facts of the case—facts which I conceive well calculated to arrest their attention, and which may in some degree enable them to come to a correct conclusion on the opinions advanced by individuals of every party.

And here, I trust I shall not be misunderstood—for I am not one of those who would be for preaching up a crusade against Popery, or who would use harsh names, or contemptuous expressions, in reference to individuals who may be so unfortunate as to be members of that antichristian confederacy. Still, as my belief is, that it is now using the most strenuous exertions to subjugate the nations of the earth to its sway, I cannot join with those, however esteemed or respected, who would close their eyes to the danger which threatens, or who, without taking the trouble thoroughly to investigate the matter, would remain silent and inactive—who would say peace, peace, when there should be no peace.

I most readily admit that for centuries the poor Roman Catholic inhabitants of this country have had much real cause of complaint—that many things have occurred to embitter their feelings towards their Protestant fellow-countrymen, by whom, in many instances, they have been treated with the grossest injustice and cruelty; and that from political and personal considerations the ancient feuds which existed, have been kept up and maintained, by those

Ignorance the cause of their opposition.

No crusade against Popery required.

Roman Catholics have been badly treated.

Protestants
have had rea-
son to com-
plain.

whose duty it was to have pursued a very different course. But, on the other hand, I would ask have the Protestants of the country had no reason to complain?—have not the poor Romanists been taught, by their religion and their clergy, to cherish against their Protestant fellow-countrymen the most deadly hatred? and have they not on many an occasion evinced the disposition, if they had possessed the power, to wreak upon those whom they have been taught to consider their oppressors and their enemies, the accumulated weight of centuries of threatened vengeance and retaliation.

Erroneous
opinions of
Christian
men account-
ed for.

I feel assured that many excellent Christian men have been led to form very erroneous opinions in reference to the great body of the Roman Catholic population, from having observed the unchristian character of the attacks made upon them by persons professing a purer faith; who, under pretext of defending Protestant principles, have not unfrequently outraged the first principles of the Protestant religion, by the uncharitable and unchristian feelings which they have evinced in speaking of their opponents; and I have no doubt that much of the mistaken feeling which exists amongst the Dissenters of England in reference to the altered tone and character of Popery, has arisen from the conviction forced upon their minds, that the subject has been too often used as a political bugbear, and that many of the bitter feuds between Protestants and Romanists in this country, have been fomented by political and personal considerations, while in some instances, one party has been as much to blame as the other. Nay, more, I believe that many have been blinded to the real matters of fact, from the apparent liberality evinced by the leaders of the Roman Catholic body, when questions relating to civil and religious liberty came to be discussed. Notwithstanding these appearances, facts which present themselves every day to the attention of those residing in Ireland, undoubtedly prove Popery to be the

same now that it ever was. On the whole, therefore, making every reasonable excuse, and all due allowance for such impressions as those which have been referred to, the extreme sensibility manifested by the Christian public of England, more especially by the Dissenters, in reference to the question of Popery, as well as the repugnance evinced to any consideration of the question in reference to its progress, or its effects upon the population at large—have convinced me that, generally speaking, they have never heretofore considered the subject with that care and attention which its importance demands, or which, as Christian men, it is their duty to do.

Of this I am confident, that did Englishmen but rightly consider the question, they would very soon be led to see that deeply important as it is to the Protestant population of Ireland, it will, as a matter of course, in a very few years, become still more so to those of England and Scotland, unless they are in time awakened to a proper sense of the visitation which awaits them, and are led to make suitable exertions to avert it. Of the correctness of this opinion, I think I shall be able to convince the reader, who will take the trouble of following me fairly through the statements and details which I shall presently bring under his consideration.

I feel, indeed, that "Ireland and its miseries," is a subject so often forced upon the notice of Englishmen, that on such a theme were I not addressing myself to Christian men, I should have little hope of arresting their attention; but it appears to me that if no other reason could be assigned for the formation of the Evangelical Alliance, than the necessity which exists for duly considering the present state and future prospects of Ireland, in reference to the progress of Popery, sufficient cause might be shown for such organization; as it would at all events bring men to listen patiently to statements of facts pregnant

England more
deeply con-
cerned in the
question than
Ireland.

An Alliance
necessary to
bring men to-
gether.

with results to the hindrance or diffusion of gospel truth throughout the world.

Statistics of
Ireland.

To afford any thing like a correct idea of the actual condition of Ireland as regards religion and morals, or the progress which Popery is making in this land, it will be necessary to lay before the reader some statistical details as to the variety of denominations at present in existence, as well as to state a few particulars having reference to the causes which have led to those unhappy divisions:—

Census of
1834.

From the Report of "the Commissioners for Public Instruction," in the year 1834, it appears that the population of Ireland at that time was about 8,000,000—of these 6½ millions were said to be Roman Catholics—852,000 Episcopalians—642,356 Presbyterians—and 21,800 other Protestant Dissenters.

Official Cen-
sus incorrect.

It would appear, however, that this official document was not quite correct, the last item being very considerably under the real amount—as there were at the time above 100,000 Dissenters of various denominations not included in any of the other descriptions, the Wesleyan Methodists in connexion with the British Conference, at that time, alone numbering about 70,000.*

* Previous to the year 1800, there was no accredited enumeration of the people of Ireland; the estimated numbers having been made solely on conjectural calculations. The first Parliamentary Census of the people of Great Britain, was taken in 1801, and the first of Ireland in 1811. This, however, was so imperfect that it was not published officially. The Census of 1821 was considered very valuable, and the same system has been adopted ever since, returns being made decimally. It may be necessary to state, however, that even in the very best returns, important mistakes have occurred in reference to the various denominations of professing Christians, especially in regard to the different bodies of Dissenters in the country, such as Independents, Baptists, Methodists, &c., resulting, I must presume, from the ignorance of the persons appointed to perform the duty.

In those denominations of Christians holding *close* communion, it would appear the mere number of actual members in communion has been returned, while the stated congregations amounted to three times the

The following Table, shewing the progress of the population, is taken from "A Practical View of Ireland," by the late James Butler Bryan, Barrister at Law:—*

Progress of
Population.

1672, Sir W. Petty ...	...	...	...	1,100,000
—, The same corrected ...	...	...	...	1,320,000
1695, Captain South ...	...	...	...	1,034,102
1712, Thomas Dobbs ...	...	...	...	2,099,094
1718, The same ...	...	...	...	2,169,048
1725, The same ...	...	...	...	2,309,106
1726, The same ...	...	...	...	2,309,106
1731, Established Clergy ...	...	...	...	2,010,221
1754, Hearth-money Collectors ...	...	...	...	2,372,634
1767, The same ...	...	...	...	2,544,276
1777, The same ...	...	...	...	2,690,556
1785, The same ...	...	...	...	2,845,932
1788, G. P. Bush ...	...	...	...	4,040,000
1791, Hearth-money Collectors ...	...	...	...	4,206,617
1792, Rev. Dr. Beaufort ...	...	...	...	4,086,226
1805, Thomas Newenham ...	...	...	...	5,395,456
1814, Incomplete Census ...	...	...	...	5,937,856
1821, Census, 55 Geo. III. c. 120 ...	...	...	...	6,801,827

number; thus, while one denomination, the Wesleyans in Conference, have only 27,000 members in actual communion, they have upwards of 80,000 actually connected with their body, and distinct from any other denomination. This may account for the extraordinary deficiency in the numbers of the item referred to, the various bodies of Dissenters not included amongst Presbyterians or Roman Catholics, being given at 21,800—while they amount to at least 120,000. It will also show cause for the Episcopal Church not being more numerous.

* Mr. Bryan, in his calculations, allowed the population of Ireland, in 1830, to be about 8,000,000, and from the table given infers, that on an average, Ireland has doubled her population in about sixty-three years. According to Mr. McCulloch, the population of Scotland in 1700, amounted to 1,050,000; in 1820, to 2,135,000, thus taking 120 years to double. He likewise asserts, that the population in England in 1700, was 5,475,000; in 1811, it was 10,488,000, requiring about 107 years to double. According to M. Mathieu, the population of France would take 111 years to double at its present rate. The King of Sweden says, that Sweden has added more than a sixth to her population in twenty years, thus doubling in less than 120 years.

From Von Malchu's account of the population of Europe, it appears that Ireland has only seven European states her superiors, and eighteen her inferiors in this respect; and in point of superficial extent of

Progress of Population. The annexed authorised table will be found tollerably correct :—

1652	...	...	850,000	1792	...	...	4,088,226
1672	...	...	1,320,000	1805	...	...	5,395,456
1695	...	...	1,034,102	1811	...	...	5,937,856
1726	...	...	2,309,106	1821	...	...	6,801,827
1754	...	...	2,372,634	1831	...	...	7,734,365
1767	...	...	2,544,276	1841	...	...	8,175,124
1788	...	...	4,040,000				

Return in 1831.—Leinster, 1,927,974—Ulster, 2,293,128—Munster, 2,115,193—Connaught, 1,348,077 Total 7,734,363.*

Census of 1841.

From the official returns to the Commissioners appointed by Government in 1840-41, it appears that there were then in the country 8,175,124 inhabitants, and as the present increase is at the rate of about a million in ten years, the number at the present moment must be very close on 9,000,000; and calculating on the ratio of the former official returns, the numbers will consequently be nearly as follow:—

Roman Catholics	...	...	...	7,000,000
Established Church	...	...	...	970,000
Presbyterian do. Orthodox	...	...	820,000	850,000
Unitarians, Socinians, and Arians	...	...	30,000	
Conference Methodists, 27,000 in communion—congregations	...	...	80,000	
Primitive Wesleyans, 64,000 in congregations,†	...	...	...
Independents, Baptists, Christian Brethren, Moravians, Quakers, &c. Churches and Congregations	...	...	100,000	
Total	...	...	...	9,000,000

territory, she has but ten states her superiors, and fifteen inferior to her. The seven united provinces of Holland, which have so frequently struck the scale in the balance of power in Europe, do not exceed in extent or population, Ulster, the fourth province of Ireland.

* The increase in population, from 1821 to 1831, was about 14½ per cent. from 1831 to 1841, only 5½ per cent.

The deficiency, during the last mentioned period, is accounted for by the ravages of Cholera and Typhus fever with which the country was visited, as also by the very great number of those who emigrated.

† As the Primitive Wesleyans hold communion with the Established Church, their numbers are included in the amount given as belonging to that body or to the Presbyterians. They have in close connexion 14,000—in their congregations 64,000.

Hayden, in his "Book of Dates," pp. 412-13, gives the Census as follows:—

	IN 1731.		
	Roman Catholics.	Protestants.	Total.
Connaught.....	221,780	21,604	243,384
Leinster.....	447,916	203,087	651,003
Munster.....	482,044	115,130	597,174
Ulster.....	158,028	360,632	518,660
Total.....	1,300,768	700,453	2,001,221

	IN 1831, 100 YEARS AFTER.		
	Roman Catholics.	Protestants.	Total.
Connaught.....	989,720	193,870	1,183,590
Leinster.....	1,684,484	510,855	2,195,339
Munster.....	1,935,870	249,457	2,185,327
Ulster.....	837,724	1,352,934	2,190,658
Total.....	5,447,798	2,307,136	7,754,934

As Mr. Hayden does not give his authorities for the various calculations, however correct the proportions may be, I feel rather disposed to abide by the numbers I have already stated, namely, two millions of Protestants of the different sects and denominations, and seven millions of Roman Catholics.

Of the way in which the several denominations or sects of professing Christians were distributed over the country, a tolerably correct idea may be formed from the following statement, made by Sir Robert Peel, in the House of Commons, in the year 1829. He stated, of course on the best authority, to which, as premier, he had access at the time, that—

In the county of Clare there were ten contiguous parishes, without one Protestant.

In three parishes in Munster there was not either Protestant or Dissenter.

In Leinster, there were 134 parishes with a population of 183,300 Roman Catholics, and 24,000 Protestants—the Roman Catholics being in proportion of seven and a half to one.

In Munster there were 72 parishes in which were 12,900 Protestants, 128 Dissenters, and 167,500 Roman Catholics—the latter being in proportion of 13 to one.

In 28 parishes in Connaught, there were 101,600 inhabitants, of whom

96,800 were Roman Catholics, 4,800 Protestants, and 12 Dissenters—the Roman Catholics being in proportion of 20 to 1.

In nine parishes of Roscommon, there was a population of 26,600 of which 25,700 were Roman Catholics, and 830 Protestants.

In Ulster there were 71 parishes, with a population of 267,000 inhabitants, of whom 126,000 were Roman Catholics, and 140,000 Protestants.

Growth of
Popery ac-
counted for

It has been further ascertained, that the increase of population has been much greater among Roman Catholics than among Protestants. This has been accounted for in different ways—the early marriages of the former, as contrasted with the latter, the priests of the Romish Church finding it their interest to encourage the practice, in consequence of the very large sums annually realized from the dues and charges paid to them for solemnizing the ceremony; besides which, there appears to be a recklessness and want of calculation or foresight, among the poor Romanists, which does not manifest itself in the Protestant community, few of whom think of marrying until they have at least some prospect of being able to support a wife and children. In the palatinates of Limerick, and other places, intermarriages between Romanists and Protestants, were at one time very frequent, resulting too often from the carelessness and apathy of the Protestant clergy in looking after their flocks—while the priest invariably used all his influence and power to get the Protestant man or woman desirous of marrying a Roman Catholic, to become a member of that community before the marriage was celebrated, representing to them that otherwise it would be an invalid ceremony. A similar bargain was generally made in reference to the expected issue of the marriage—so that the children were in most cases brought up in the Romish religion. To these causes may be added, as accounting for the difference of increase in population, the number of Protestant families who have during very many years past emigrated to the American States, the Canadas, Australia, and elsewhere. In proof it may be stated, that from the official returns of emigrants

who left Ireland in 1844, it appears that while the entire number from all the ports amounted to 15,000 persons, the number of those who proceeded from Belfast and Londonderry, the Protestant provinces, amounted to upwards of 6,000. On the whole, one thing is certain, there is not now the same ratio of proportion between the numbers of Romanists and Protestants in the country, that there was in the beginning of the present century. It should be stated, however, that during the intermediate period, a far greater number of adult Romanists, in proportion to the entire population, have embraced the Protestant faith, than of Protestants who have turned Roman Catholics.

Character
of the
Protestant
Clergy.

From the most recent official returns, it appears that the clergy of the Protestant Episcopal Church amount to 2,180, under the direction of two Archbishops, and twelve Bishops—Ireland being now divided into two Ecclesiastical Provinces, Armagh and Dublin, each consisting of sixteen Dioceses. And here it is only doing justice to observe, that during the last twenty-five years a marked and evident change has taken place in the character and habits of the resident clergy. Perhaps in no Established Church in Christendom would there be found in proportion to the entire body, a greater number of truly evangelical men, than there are at present in the Established Church of Ireland. Previous to the date to which we have referred, a great proportion of the Episcopal Clergymen of Ireland were, to say the least of it, careless and unconcerned about the eternal interests of those committed to their charge—and as described by an Evangelical Clergyman, now on the Episcopal bench, were any thing but what the ministers of the meek and lowly Jesus should be.* Now the case is far different, and among them, at the present day, are to be found men of as much exalted piety, as much unaffected humility, as much zealous and ardent devotedness to the cause of their Lord and Master, and the sal-

Clergy of
Episcopal
Church.

* See Appendix.

vation of immortal souls, as are to be met with in any community. These, however, I regret to say, do not form the greater number; but supposing they were all really ministers of Christ, and in active service, and the Protestant laity regularly apportioned among them, still there would be but one clergyman to every four hundred and forty laymen. But even this would give an unfair view of the real state of the case, for I have known a young clergyman to have the care of from two to three thousand as his particular charge, while, from ecclesiastical arrangements, in other cases the congregations consist of but a few dozen.

From the official returns referred to it appears that the Presbyterians in connexion with the General Assembly have somewhere about four hundred and seventy congregations, and five hundred ministers;* besides those connected with the General Assembly, there are fifty-five other Evangelical ministers. Of the entire, speaking generally, it may be affirmed, that during the last twenty-five years a remarkable change for the better has taken place. For nearly a century before that time, a coldness and languor appeared to rest over a great proportion of the body, especially the ministers: Arianism and Socinianism had crept in amongst them. Many of them were, indeed, very different men from those with whom James originally planted Ulster—but there can be no question, a blessed, a holy revival has taken place in their denomination; and now, of a fair proportion of the Presbyterian Ministers it may in truth be said, that they are indeed men of God, “ready to every good word and work.”

Ministers of
Presbyterian
Church.

* Although in the official returns it is stated that fifty-two of the Presbyterian Congregations are Unitarians, Socinians, and Arians, it is only justice to the General Assembly of the Presbyterian Church in Ireland, to state that they are in no way connected with the Unitarian body, that they altogether disown them. In the Presbyterian Church in Ireland, even in her worst times, the doctrines of the Gospel were always preached from many of her pulpits—but spiritual life was feeble.—See Appendix.

They are supported partly by voluntary contributions and rents of pews, and partly by an allowance from Government, denominated *Regium Donum*; each accredited minister placed over a congregation, receiving £75 per annum, late Irish currency. But here again, supposing them all to be pious faithful men, really called to the work of the ministry, and that the people were equally apportioned amongst them, each minister would have the oversight of upwards of eighteen hundred individuals of his own denomination.

The number of Methodist ministers in the body holding connexion with the British Conference, is one hundred and sixty-eight; which, divided amongst their people, 80,000 in number, gives one minister to every five hundred individuals of their congregations; while counting the Primitive Wesleyans at about sixty thousand, and their ministers at seventy-six—each one would have at least five hundred of a congregation to attend to. Of the Methodist body in Ireland it must be observed, that however derided or spoken against by the world in general, and more especially by the high Church party, they have been the means of doing great good in various parts of the country. Indeed, we know of no better auxiliaries—for, like pioneers to an army, they have marched before the regular troops, and cleared the way for the more extensive diffusion of the gospel throughout the land—why they should have been attacked and spoken against as they have been by the high Church party, I could never divine, having always looked upon them as the best helpers the Episcopal Church could have—going into the cottages and cabins of the peasantry, where the clergy of the establishment might not wish to enter, and there endeavouring to bring the people to think of those things which make for their eternal peace. And here, I may, as connected with the Independent body, be permitted to observe, that hitherto of all the methods proposed for evangelising Ireland, I know of none, the machinery of which is so

Methodist
bodies.

well adapted to effect the desired object, as that put into requisition by our Methodist friends, through the agency of Ministers, Scripture Readers, Local Preachers, &c. See Appendix.

Independents,
Baptists,
Christian
Brethren,
&c. &c.

In reference to the other denominations, Independents, Baptists, Christian Brethren, &c. I have found no means of procuring an accurate return, either of ministers or people, but it would appear that there are few of the ministers who are not fully occupied with their own congregations. In particular the Ministers of the Independent connexion have been very influential in awakening the zeal of their brethren in the ministry in other denominations; and I believe there are few who will deny that to the exertions and labours of several of the excellent men sent to this country from the Countess of Huntingdon's connexion, some thirty or forty years since, we are indebted for the spirit of Christian zeal and activity which was stirred up amongst all denominations; the blessed results of which will only be known in that day, when, before assembled worlds, ministers and people will have to render in an account of how they have used the talents with which they were entrusted by their Lord and Master in this probationary state.

Baptist and
Moravian.

Nor should the exertions of the Baptist and Moravian brethren be overlooked—as there can be no question that by the introduction of Bible Schools, and Bible Classes throughout the country, not to speak of their more direct efforts in the preaching of the gospel, they exerted a very beneficial influence in many places, as far as that influence extended. The Society of Friends or Quakers have been zealous in promoting schools in which the Bible is read; but like all the rest, the good effected has been but trifling, when compared with the good which was required. The ministers of the denominations referred to, the Methodists, the Independents, the Moravians, the Baptists, are all supported by voluntary contributions.

Most of the foregoing denominations have connected with their bodies a Home Mission or Scripture Readers' Society. The Episcopal Church had, in the year 1827, a very flourishing Home Mission, whose object was to spread the light of truth through the dark places of the land; as it was thought, however, by a few of the dignitaries, and many of the clergy, that such an appendage was unsuited to the constitution of the Episcopal Church, law proceedings were taken against some of the excellent men engaged in the work; and it being found that the Mission was contrary to the prescribed rules and regulations of the Church, it was given up. In several parts of Ireland Colonies have been formed by pious Clergymen of the Establishment, into which very considerable numbers of our poor benighted countrymen have been gathered; and the work is progressing in a very encouraging manner, especially in the islands of Achil and Dingle.* Besides these, the Irish Society has for years been prosecuting a work calculated greatly to benefit the country, by the employment of men who teach the people in their own language the wonderful works of God, and distribute Bibles, Testaments, &c. among them.

Episcopal
Church
Home
Mission.

Irish Society.

The Presbyterians have a small, though very interesting Home Mission, and Scripture Readers' Society. They have particularly devoted their attention to the glens of the Counties of Antrim, and the mountainous districts of Tyrone; and are doing much good in the several localities to which their missionaries have been sent.

Presbyterian
Home
Mission.

The Methodist bodies are also engaged in Home Missionary labours to a very encouraging extent; and the Independent body have long had Missionaries and Scripture Readers in the field (many of whom preach in the fairs and markets in their immediate neighbourhood) as have also the Baptists and Moravians, and the friends of Lady Huntingdon's connexion.

Methodist,
Independent,
Baptist, and
Moravian,
Missions.

A short statement of the numbers employed by each

* See Appendix.

Insufficiency
of Instrument-
tality.

denomination is given in the Appendix, from which it appears that the total number of Missionaries and Scripture Readers connected with the various Protestant denominations in Ireland, and unconnected with pastoral duties, would not give two such individuals to every *hundred thousand* of the population; and yet to this small number is committed the arduous task, not only of gathering in the stray sheep, who, in consequence of careless shepherds, or other causes, may have wandered from, or been induced to leave, the Protestant fold throughout the country; but who are also expected to act upon

SEVEN MILLIONS OF ROMAN CATHOLICS

now perishing for lack of knowledge, and who, as it will appear, from what follows, are under the tutelage of a body of Romish Priests, trained up in the soul-destroying errors of Popery, which they are anxious to propagate.

However, before entering more particularly into the general characteristics of the Romish Priesthood of Ireland, or their usual system of training, I shall for a moment turn the attention of the reader to the machinery at present in operation for maintaining and extending the Roman Catholic religion in Ireland, including the various Institutions in which the Romish Priesthood are trained.

Besides the regular Roman Catholic chapels, which throughout Ireland amount to 2,220, many of them extensive elegant structures, and several cathedrals, erected in the most costly style of architecture—that in Armagh being marble—in every part of the country, new chapels may be seen starting into existence, some of them, it would appear, being erected at the public expense.* From the “Catholic Directory” we learn there are upwards of one hundred convents, nunneries, and monasteries, together with a long range of religious institutions, under various names and designations, scattered over the country. Of the extent of the latter there is no means of procuring

* See Appendix.

accurate information, but their number and character may be fairly estimated by those at present in our metropolis.

In Dublin and its vicinity there are twenty-four nun-
neries—of these there are under the care of the Sisters of
Charity, five—Sisters of Mercy, two—Loretto Abbey, four—
Carmelites, seven—St. Clare, one—St. Mary, one—Sisters
of St. Dominick, two—Presentation, two. In connection
with the greater portion of these there are schools in which
the children are instructed in all the superstitious obser-
vances of the Romish creed; in many the education being
merely the committing to memory, from oral instruction,
certain portions of the Breviary and other religious works.
The Christian Doctrine Confraternities, (a species of
monkish brotherhood) have, in various parts of Dublin,
600 male and 700 female teachers, and upwards of 7,000
children under their care; while the Christian Brothers,
an inferior order or description of priests, have forty-five
schools, containing 6,000 children, in Dublin and other
parts of the country.*

Romish Insti-
tutions in and
near Dublin.

* In the Appendix to the First Report of the Select Committee on Irish Education, there are ample accounts of two religious fraternities, employed by the Roman Catholic prelates in the education of the poor; one, called the Sodality of the Christian Doctrine, teaching chiefly upon Sundays; and the other, the Brotherhood of the Christian Schools, pursuing its labours for the rest of the week. The former was incorporated by a papal bull, an instrument, we are told, “much the same in its form, as a proclamation of the king in council.” The members are to be entitled to Indulgences upon the following conditions; that they instruct children; and that they *unite their intentions to the intentions of the church* in praying according to an established form, “for the extirpation of heresies, the concord of Catholic princes, and the exaltation of the faith.” The other Society is a regular order, resembling that of the Jesuits: the members are not monks, it being their duty to mingle in the affairs of the world, but their rule is of even more than monastic strictness. They are governed by a superior; and bound by four vows, three of them the ordinary ones, of poverty, chastity, and obedience; the fourth, to dedicate their lives to the education of the poor. It is from these two fraternities—the select and sworn agents

Roman Catholic Institutions.

There are also in and around Dublin, twenty Roman Catholic Orphan institutions, many of them being, to a great extent, receptacles for the children of poor and deceased Protestants, who are much more readily admitted than the children of Roman Catholics. To each institution there are attached a number of emissaries, who keep a strict look out for the death of the poorer Protestant inhabitants of the city; these leaving no support for their destitute and helpless families, the surviving parent or friends, are, in many cases, glad to surrender them to their care.* Those Sisters of Mercy, or Charity, may be seen roaming about the streets "from morning's early dawn till dewy eve,"—entering every habitation from which they may have a chance, by death or otherwise, of gaining an addition to the *church*;† and in this way, no doubt, the Catholic population, both in city and country, is greatly increased. It is a well-known fact also, that while thus anxious to obtain the orphans of Protestants, another course altogether is pursued in reference to the orphans of the Roman Catholic poor. When called on to provide for their own destitute orphans, they have a number of handbills printed, setting forth the deplorable condition of the helpless family; and this being authenti-

of the unknown policy of the Vatican, founded by papal charters, and originated by the bishops of their respective districts—that teachers are chosen for our national schools.

* In reference to the metropolis, and its vicinity, it is right to mention, that this evil has been to a great degree counteracted, by the establishment of the "Protestant Orphan Society," and "Protestant Orphan Union, or Orphan Refuge;" the former providing for orphans, both of whose parents have been Protestants, the latter providing for orphans, one of whose parents have been Protestant. The means of both are, however, inadequate altogether to abate the evil—their funds being limited. I know of few societies more deserving of support.

† "If there is anything more dangerous than a Jesuit it is a Jesuitess." Eugene Sue.

cated by some well-known priest, they appeal to the sympathy of Protestants, through collectors, who call with these papers, and await an answer. In nine cases out of ten, they thus provide for the orphans of their own persuasion, while their Orphan Institutions, in a great measure sustained by *Protestant support*, are kept open for the reception of Protestant children, who are reared up in the superstitions of Rome.

Perhaps nothing could afford a better idea of the progress of popery in the metropolis and its vicinity, than a glance at the extraordinary number of noble mansions, formerly the residence of the Protestant nobility and gentry of the country, which have been during the last twenty years converted into institutions connected with some one or other of the various confraternities belonging to the Church of Rome, the original owners residing in England, or on the Continent. There is scarcely a square or an outlet in which some of them are not to be seen, striking monuments of the fallen fortunes of the city, and the progress and extension of Popery in and around it.

In reference to the prosperity of the various Romish Institutions in Dublin, the "Catholic Directory" for 1846 says, "The state of religion in the Archdiocese of Dublin, is, thank God, in every respect most flourishing—the noble institution for the Propagation of the Faith,* the Catholic Book Society† (which ought to be every where supported),

Increase of Romish Institutions in and near Dublin.

Alleged prosperity of Romish Institutions.

* By the Directory from which we have taken the foregoing particulars, we learn, that besides the sums raised in Ireland for the promotion and extension of the Romish faith throughout the land, £7,000 are yearly sent out of the country for the Propagation of the Faith in foreign parts—of this sum (the greater part of it dragged from the penury of the poorest peasantry in the world) £5,710 was remitted to France during the past year—and this, at the very time that subscriptions were making to keep the people of Ireland from utter starvation.

† From this Institution 5,000,000 of Books, full of lying legends and the grossest superstitions, were issued during the first ten years. Of the

the New College, and the various religious, charitable, and pious societies, continue to produce all their blessed effects." It is observable, however, that while the same Directory, in speaking of the good doing in all the parishes of Dublin, introduces nearly all the Saints in the Romish Calendar, with the Virgin Mary at their head—yet the mention of *one person of the Blessed Trinity is not made even once*; while the all-important work of the *conversion of sinners* is, in every instance, confided to the "Devotion of the Immaculate and Sacred Heart of Mary!" For proof see "Catholic Directory for 1846."

Monks of La
Trappe.

In addition to the various sections of the Romish Church which had for centuries been located in unhappy Ireland, about twenty years since a fresh importation was made in the persons of a vast body of the Cistercian Order, the Monks of La Trappe,* who had about that time been driven out of France by a decree of Louis Philippe; as it

way in which it is patronized, the reader may form an opinion from the sums presented to it at its foundation. It was commenced under the patronage of the Roman Catholic prelates, who the first year subscribed to it £165—the Romish clergy and laity of Dublin £235—Kildare and Leighlin £184—Limerick £26—Kilkenny and Ossory £69—Kerry £60—Ardagh £48—Cloyne and Ross £40—Meath £17—Derry and Killala £12 each—Omagh £8—Clonfert and Clogher £6 each—Down and Connor £5—Tuam, Galway, and Achonry £6—Total amount subscribed, £1,073.

All this while the Protestant "Tract Society of Ireland," once a flourishing establishment, has been permitted to become altogether inefficient, and worse than extinct. The fact is, that from the state of the country the gentry of Ireland are not able to purchase books for distribution amongst the poor, however valuable or well adapted to the people they may be, or how much needed; and it should be remembered by English friends that generally speaking, works published in England, and fitted for the English people are not the kind calculated to be useful here.

* The principal Monastery of the Order of La Trappe was situated in the department of Arne, and was at one period held in high repute by the religious of France. See *Appendix*.

was found that while *professing* "silence," and in the midst of the austerities avowedly practiced by the community, they still found time and means so to mix up their religion with the political intrigues of the day, as to make themselves obnoxious to the nation and the government, and to render it necessary for the liberal king of the French, in order to rid the councils of the nation of their pernicious influence, to expel them from his dominions. By a strange fatuity, as if we had not a sufficiency of mendicant friars amongst us, the Protestant Government of England not only allowed them to locate themselves in this already priest-ridden island, but in consequence of their appeal to the generosity of the nation, they succeeded in obtaining grants of land in the Counties of Waterford, Cork, and Kerry. In each of these localities they have been enabled, in a great measure, through the liberality of the Protestants of Great Britain, to raise magnificent buildings, and to improve large tracts of ground. In the Co. Waterford, especially, at Mount Melleray, they have formed a very extensive Colony, where they exert themselves to the utmost to extend the influence of the Papal See. In fact, they are now found to be the most active and zealous missionaries which "His Holiness of Rome" can boast of having in this country for the purpose of keeping up the army of the faithful in their particular districts.* See *Appendix*.

From the "Ecclesiastical Register," it appears there

* The following is the description of this Romish settlement given in the Roman "Catholic Directory," for the present year:—

"This admirable retreat of piety contains 100 members, of whom fourteen are ecclesiastics, who devote their time and talents to that holy state of life for which the Trappists have ever been famous. The establishment contains a splendid church, 180 feet in length, and fifty in breadth, with its famous cloisters, chapels, &c., capable of accommodating several thousand persons. The organ alone is worth 700 guineas. The bell, for its size and sound, is the first in the kingdom. There are

are at present thirteen *Roman Catholic Colleges* in Ireland:—

Romish Colleges.

The College of St. Francis Xavier.
Catholic Missionaries' College of All Hallows.
ROYAL COLLEGE OF ST. PATRICK, MAYNOOTH.
St. Vincent's Ecclesiastical College.
St. Patrick's College, Carlow.
CLONGOWES WOOD COLLEGE, the principal Institution of the Jesuits in Ireland.
St. Kyran's College, Kilkenny.
Wexford College.
St. John's College, Waterford.
St. Jarlath's, Tuam.
Diocesan College of Achonry.
St. Mary's College, Galway.
St. Patrick's College, Armagh.

In all these Institutions young men are trained for the Romish Priesthood, and from the Reports of the Commissioners of Education Enquiry, it appears that from these sources 150 priests are annually added to the body in Ireland.

St. Mary's College, Carlow, was by Royal Charter united with the University of London in the year 1840.

Jesuit College of Clongowes.

The College of Clongowes Wood is an Institution strictly in connection with the *Society of Jesus*, that is the *Order of Jesuits*. In reference to it, Dr. Doyle, in his

a solemn high mass, two low masses, and two sermons every Sunday. The holy sacrifice and prayers are offered daily for the spiritual and temporal welfare of all benefactors. The land adjoining the monastery is 530 acres, of which about 300 were formerly unreclaimed. Funds are required to purchase forty or fifty acres more, in order to sow wheat and potatoes, so necessary for the sustenance of the inmates, and poor. There is a school containing 150 poor children, who are solidly instructed; but another for 300 is required, where they may be fed and clothed. Means, also, are wanted for the erection of twenty cells for priests, religious, or other persons, desirous to make retreats or enjoy the holy sweets of solitude. Brother Macarius, a professed member of the community, is authorized by Dr. Ryan, the Abbot, to solicit the alms and offerings of the faithful for this noble purpose."

evidence before the Commission of Enquiry, stated, that there were 150 students in the Institution, each of whom paid for his board and education fifty guineas per annum.

And here it may be observed, that this and the other Jesuit Colleges in Ireland, are but ramifications of that system which at one period spread over Christendom, in connexion with the Order whose name they bear, and which has at various times, and in various ways, inflicted such misery and distress amongst the Protestant communities, as to render the very name of Jesuit hateful to Protestants of every denomination—an order of men who, in consequence of their schemes of ambition and tyranny, even in Catholic countries, have, by one edict after another, been expelled from almost every state and nation—England and America excepted.* They are thus described by Joseph II., of Austria:—"I know those men as well as any man can do; all the schemes they have carried on, and the pains they have taken, to spread darkness over the earth, as well as their efforts to rule and control Europe, from Cape Finisterre to Spitzbergen. In Germany they were mandarins, in France academicians, courtiers, and confessors; in Spain and Portugal grandees, and in Paraguay they were kings.

Character of the Jesuits.

* * * Before Jesuits were known in Germany, religion was a source and a doctrine of happiness to the people; but they have connected it with a disgraceful round of observances, made it the ladder of their ambition, and the cloak of their designs." We need not travel out of Ireland, however, for proofs in point with regard to the evil influence of the Jesuits—we have but to turn to the melancholy history of our country at the time when

* Jesuits of the highest Order, besides the three vows of chastity, poverty, and obedience, make a fourth—"peculiar obedience to the Pope." By this they bind themselves "*to go any where*," or to "*do any thing*," to support the cause of the See of Rome.

Character of
Jesuits.

James II. endeavoured to establish Popery in the land, to witness the effects produced on the minds of the people, politically and spiritually. The number of Jesuits who flocked to this country at that time as emissaries from Rome, has been remarked upon by the various writers referring to that period.* And yet this is the body on which the late and present Government of Great Britain have been, and are conferring fresh honours and endowments, many of them now occupying the responsible situation of teachers in those institutions for education which are sustained out of the public treasury. Of the increasing power of the Order in these countries, at the present time, some idea may be formed from the fact which has been ascertained, that there are upwards of 2000 young persons of wealthy parents, educating in their various Colleges and Institutions throughout Great Britain,† all of

* "At this time," says Paul Harris, popish Dean of St. Audoen's, "the Jesuits swarmed in Ireland, like the frogs in Pharaoh's chambers," while O'Sullivan, tells us, that "the great object for which they came into Ireland was, to restore the splendour of their religion."

The Jesuits were expelled from England, by proclamation, during the reign of James I., in 1604; they were put down in France, 1764.—They have been since tolerated, in both countries, but their evil influence again being perceptible in France, an edict was recently issued obliging them to quit that country.

It has recently been observed that numbers of foreign priests, wearing a more than ordinary respectable appearance, many of them having a very gentlemanly bearing, have passed through Dublin; indeed numbers may be met with every day in our streets, or seen in the more respectable coffee houses, and cigar divans. If Government were as much on the alert as they ought to be, would they not enquire are these the Jesuits who have been driven out of other countries for intermeddling with political affairs.

† On the 30th of June, 1823, it was confidently affirmed, in the House of Commons, by a noble Lord, that there were not at that time, two Jesuits in the United Kingdom, and in this opinion several of the honourable members fully concurred. Their extraordinary increase since that period, may be estimated from an observation made by Mr. O'Connell, in the last Session of Parliament. He thanked God that the Order

whom are under their particular control and management.

The College of St. Agatha, at Rome, is altogether devoted to the education of Irish Students for the priesthood. In that Institution there are at present from fifty to sixty students.

The Royal College of Maynooth, however, is the Institution which particularly claims attention, being intended solely for the training up priests of the Church of Rome for Ireland. For half a century it has been supported by Government, and it is now being enlarged and endowed to an extent which, a few years since, could not have been anticipated.* It was founded in 1795 by Act of Parliament, "for the better education of persons professing the *Papist* or *Roman Catholic* religion." Up to that period, in consequence of the penal laws making it criminal for persons to be educated for Roman Catholic Priests in Ireland, those intended for the priesthood were educated in France, or some other part of the continent, principally in the former; but, as at that time revolutionary principles prevailed to a great extent in these countries, it was not deemed prudent to permit those who

Maynooth
College.

of Jesuits was now reviving again; that during the year forty missionaries had been sent out by them, and that that number would be doubled in the year following. During the past month contracts were entered into for conveying in the course of the year, 100 Jesuits to China.

What is to be expected from a large body of the nominal Protestants in the House of Commons, may be learned from the following extract of a speech delivered on the occasion referred to by one of the *liberal* members:—"Lord John Manners could not agree with the fears expressed by honourable members in reference to the Jesuits. They were a body of learned and intelligent men, and had of late carried the gospel to China, and conferred a great amount of good on benighted lands. He thought they should rather imitate their example, as well that of the Christian Brothers and the Cistercians of Mount Melleray, than sully the dignity of the British House of Commons by heaping aspersions on them which were utterly devoid of truth, and unworthy of their character."

* See Appendix.

Maynooth
College.

were to be the future religious instructors and moral guides of the poor of Ireland to be placed in a situation where they would, of necessity, imbibe such principles; and, accordingly, measures were taken by the statesmen of the day for establishing and supporting the College of Maynooth. The building, as it stands, though not very ornamental or imposing, in consequence of additions being made from time to time, is of considerable extent. It contains extensive ambulatory, library, and dining-hall, apartments for the president, vice-president, bursar, two deans, librarian, prefect of Dunboyne establishment, ten professors, butcher, baker, brewer, and the servants necessary for the house and kitchen. In the library there are upwards of ten thousand volumes. The house stands in a park, surrounded by above one hundred acres of land, in which there are extensive gardens and walks, play-ground, ball-court, infirmary, &c. The kitchens are large and convenient, and built upon true Romish calculations as to saving of time in the repetition of prayers, there being holes or apertures in the walls at each side of the fire places, in which the monks may sit and say their pater nosters, and read their breviaries, while they are turning the spits.

Description
of Students in
Maynooth.

But I now proceed to inquire into the class and description of individuals to be trained in Maynooth (so enlarged and endowed) for the future priesthood; and to examine into the character and kind of education they are to receive, in order to fit them for the moral and religious tuition of the Irish peasantry. They are in general taken from among the lowest orders of the people*—and having imbibed the party prejudices and superstitions of their race and creed from their earliest infancy—trained up with the most perfect detestation of

* Mr. O'Connell in his examination before the House of Lords, March 11th, 1825, in answer to the question, "You have said, that, in general,

every thing Protestant, or that may in any way be connected with England*—taught to regard the Protestant Bible as a book emanating from the devil,† and that should be burned wherever it is to be discovered—‡ receiving the first rudiments of learning from some hedge school-master,§ very generally the prime mover in a ribbon or some other secret society—the embryo priest enters Maynooth, a block well fitted to fill the situation for which he is designed—to be for a time the willing slave of the pope and his vicegerends, the bishops and superiors of the institution in which his mind and habits are to be formed; in his own turn to become a tyrant and a demi-god—the keeper of the consciences of the people—and the absolver of their sins.

With scarcely an exception, each student enters the Institution under the protection or patronage of some particular priest or prelate, for whom he continues to entertain the most profound respect and deference, considering that to him he is indebted for his advancement, and on him he must rest his hopes of preferment. In this way the protégé becomes the ready and willing tool of his patron, and on leaving the Institution, as might be expected, enters at once into every scheme and plan proposed by the individual he has ever considered his greatest benefactor, and who has raised him from the very lowest grade in society, to think himself, as "parish priest," one

Maynooth
Students.

those persons who have been educated for the priesthood are lowly born?—Yes, so generally as to partake in some measure of *universality*."

* By the Rev. Dr. Croly, we are informed that "the lower orders of the Irish think themselves *justified* in hating and injuring those who differ from them in religion."

† In an Encyclical Letter from the Pope, it is called "The gospel of the devil;" and from facts given in the Appendix it will be seen that the Bible is frequently treated as if this were the case, by bishops, priests, and people.

‡ See Appendix.

§ See Appendix.

of the most important personages in the district over which he is appointed.

Protestants trained in colleges or other seminaries for any profession, can have little idea of the rigour of the discipline observed in Maynooth,* where the breaking down the mind to the will of the superior appears to be the great object specially kept in view. It is, indeed, a system much more adapted to the middle of the dark ages than the meridian of the nineteenth century—more fitted for a company of Buddhists or Brahmins, than for those professedly educated to be members of the Christian faith.

System of
training in
Maynooth.

The system of training is assimilated very much to that pursued by the Jesuits. From his first entrance the student is familiarized with the subjugation of all his own inclinations, being bound to pay implicit obedience in every matter to his superiors or teachers, and having to maintain an entire abstinence from the indulgence of every feeling of natural affection or of love; while his passions and desires are inflamed to the highest degree of excitement, by the subjects brought continually before his imagination, in the various class books and manuals he is obliged to peruse in the course of his theological investigations. Silence, except at particular times, is strictly enforced,† and two students are not allowed to remain

* "We own that we did not appreciate the mental slavery into which these subjects of Dr. Doyle and Dr. M'Hale, were initiated from their cradles, and we now think that in the course of implicit, intellectual, and bodily discipline, to which they are accustomed from the time at which they first regard their prelate, as the being whose favour is to confer independence and power, until the same prelate receives back the timid school-boy converted into the ready-formed polemic, we have a sufficient solution for all that perplexed us."—*Digest of Evidence*.

† Mr. O'Berne, who was several years in Maynooth studying for the priesthood, in a work on the discipline of the Institution, states it as a fact, that *twenty-one hours and a half* out of the twenty-four, the students are obliged to maintain perfect silence during the greater portion of the year, and for *whole weeks* at stated periods.

together; should any two wish to hold a short conversation, one stands at the door of a room inside, while the other remains in the hall outside; and in this way, on true jesuitical principle, they avoid breaking the rules of the house, or institution.

Scholastic and polemic theology being the great object to be attained by their education, they seldom appear anxious for the acquisition of the higher branches of study. Latin and logic being the necessary requirements to enable them to attain proficiency in the great desideratum, to these they apply themselves with assiduity at every moment not occupied with the ceremonial drudgeries imposed upon them by the church and their professors, and in which by far the greater portion of their time is absorbed. The fundamental principle of the Institution being strictly enforced, that the student "*must think as his superiors think*" he is made to bend mind and body to the prescribed duties of laborious fastings, the discipline of canonical hours, daily repetitions of from thirty to forty pages of his breviary,* and the doling out of prayers by tale and rote, to the full extent or degree enjoined by his ghostly preceptors. In such occupations the great proportion of the student's time is filled up, while a large share of the remainder is occupied in studying the subtleties of Thomas Aquinas, and the arguments of Godolphus, Gotther and Milner, not forgetting Bailie and Delahogue, their regular class books, with an occasional reference to Dens, which is always at hand for their inspection. What appears to be most aimed at by the greater number is a proficiency in the art of disputing, in subtle syllogisms, on controverted points of faith or practice, so that when they leave College, they may be able in argument to make "the worse appear the better reason," and so to confound if they cannot confute the opponents of their

System of
Education in
Maynooth.

* For description of this extraordinary production see Appendix.

Amount of
Education
given in
Maynooth.

religion, as to obtain for themselves an apparent advantage or a victory; in this species of casuistry they are well instructed by the professors; the moral maxim of the Institution being, that "*the end justifies the means.*" No doubt some of the students acquire a taste for better learning; a fondness for mathematics, and the liberal sciences; but as it frequently occurs, that young men of this inquisitive turn of mind, become sceptics or rationalists, or latitudinarians, and in consequence give up the idea of the priesthood, too much of such learning is not permitted. In fact some bad Latin and less Greek, with a smattering of mathematics, in general forms the classical and scientific learning of the Irish priest.* This can be ascertained by reference to the

* The following extract from the Evidence of one of the Professors at Maynooth, as given in Appendix of the Eighth Report, pp. 146—148, will shew how much of scientific lore the students at Maynooth drink in during their seven years residence in that Institution.

"For the last six or seven years, there was no part of the treatises on Hydrostatics or Optics read in the College * * * Suppose the case of a student being thrown out in the 47th problem of the first book of Euclid, do you think that such a person has any chance of being able to recover himself afterwards? I should think, if they were not able to follow me in the explanation of that, it would be difficult for them to understand me in the remaining part of the course, because it is one of the easiest propositions in the whole * * * What proportion of the class do you think could demonstrate the 47th proposition of the first book of Euclid, at the end of the year? After revising the business of the year for the examination, I am not certain that three fourths could; but I should think that two-thirds at least would be able to demonstrate it * * * Is the subject matter of the sixth book of Euclid studied in the course? I don't know what the subject matter of the sixth book of Euclid is!!! the writer of our treatise makes no reference to the books of Euclid; but, after the definitions, commences with parallel and perpendicular lines, and afterwards explain the theory of angles: (I have since found that a good deal of the sixth book of Simpson's Euclid is contained in our geometry.)" I think, that the majority of the students, perhaps, and a good deal more than the majority, would understand the cause of an eclipse; they are able to tell why an eclipse happens at certain times; that is, they are able to tell that it happens from a shadow being pro-

Eighth Report of the Commissioners appointed by parliament.

Indeed, it is a well known fact, that those who are entrusted with the arrangements for the education of the students dare not let in too much light upon them; instances not a few having occurred of young men, while studying in Maynooth, having become either so disgusted with what they have seen and heard in the establishment, or so enlightened by the reading of authors which they have been permitted occasionally to peruse, that they have left the Institution, and turned their attention to some secular pursuit.* The professors are well aware, that intellectual light and religious liberty, can never remain long in contact with ignorance and error, without some beneficial result—without some of the scattered rays penetrating the darkness—and therefore they take special care to guard the system against such unhappy influences. This may account for the fact mentioned by the Commissioners of Education in one of their Reports, that among the entire of the students, nearly 400 in number, there were but ten Bibles or

jected in a certain way."—*Examination of the Rev. Nicolas Callan, D.D., Irish Education Rep. VIII. App. pp. 146—148.*

The full course of study lasts for seven years. The last three years being devoted exclusively to Divinity, when the studies are superintended by three professors, and the students work their way through ten treatises, five on dogmatic theology by Dr. Delahogue, and five others on moral, or rather immoral, subjects by Professor Baillie.

* A young man, now studying for the Protestant ministry, having in the course of his philosophical investigations, and from reading some treatises on general subjects, learned to reason aright, as to the system pursued in the establishment, and the result was, as I have stated, after two years residence he left it, a sceptic in reference to religious matters; for he said to himself the whole system must be a delusion, and the bible itself cannot be true—for if the Great Supreme were really a God of holiness and justice, he would send down fire from heaven, and consume such a place as Maynooth, in which such abominations are taught and inculcated on the minds of those who are to be the future guides of the people, and who are themselves in the hey-day of youth.

Testaments to be found ; the Bible being a spectre of such appalling appearance to the mental vision of a priest or a Jesuit, as to make him ever on the watch against its influence. See Appendix.

Estimate of
the Bible.

Treatise of
Dens.

No doubt in consequence of the result of the investigation before the Commission of Enquiry, an order was made that each student should be furnished with a Bible ; and this, as far as the mere supplying the books went, was at once attended to ; but it is equally certain that the Bible when referred to, or placed in *juxta position* with the Fathers, is still represented to the students as a work of very secondary importance, in every instance requiring the light of the Church, as reflected from the Fathers, to be shed upon its pages, in order to its true meaning being discovered ; and in this way its divine authority is altogether superseded. From the evidence referred to, it appears that while the Bible was thus disregarded, the infamous theological treatise of Dens, although nominally not a class book, was universally recommended as a book of reference by the Professors of Maynooth, and sanctioned by the Roman Catholic hierarchy.* But, as I have already stated, the theological works, which, next to his breviary, occupy the largest portion of the time and attention of the student, are the Theological Treatises of Bailie and Delahogue. Mr. Brown, the Professor of Scripture and Hebrew in Maynooth, in his evidence stated distinctly that *nine hours* in class, and *forty-eight hours* in preparation, are devoted to them by each student during every week he spends in the Institution. From the evidence referred to, it also appears they were particularly recommended to the notice of the Commissioners, by the President and Theological Professors of the College, as being the regular

* Dr. Doyle in an address to the Romish Clergy, speaking of Dens' Theology, says, "I consider it on the whole to be a very useful production. I have no hesitation in recommending it as a useful summary."

class books used by the students*—M. Anglade, one of the Theological Professors, remarking in reference to Bailie, that "if there is any thing that can be called *lax* principles of morality, I am sure Bailie is free from them." To this fact I would particularly direct the attention of the reader, as by a reference to either of the books it will be seen that they contain doctrines, opinions, and sentiments, not only calculated to infuse into the mind a spirit of disaffection and disloyalty,† but to demoralize and corrupt any community through which the virus of their poison is allowed to circulate. Having, however, some time since, in a separate publication,‡ placed several of the more obnoxious and immoral doctrines and opinions of these writers pretty fully before the public, I shall at present merely allude to a few particulars, to show what is to be expected from individuals educated with such sentiments, and in such an institution as Maynooth.

On some of the topics contained in these class books, I feel that in a publication like the present, intended for general reading, I dare not enter—they are too gross and polluting even to refer to, further than to say, they relate to the instructions given to the embryo priest as to the conduct he is to pursue in the *confessional*, after leaving College, and the questions he is to ask female penitents who may present themselves before him, for the purpose of revealing to him all their frailties and infirmities. In reference to the 6th and 9th Commandments (the 7th and 10th with Protestants), the descriptions

Class Books of
Maynooth.

Immorality of
Maynooth
Class Books.

* In the evidence before the Commissioners it is stated, that while there were only ten Bibles or Testaments to be found amongst the four hundred students, each one was required to purchase for himself Bailie and Delahogue's works.

† I should, perhaps, observe that the Treatise by Bailie was the subject of a prosecution by the French Government in the time of Napoleon, and was prohibited on account of its political tendency.

‡ "The Progress of the Confessional, or the System of Theology Propounded at the College of Maynooth."

Immorality of
Maynooth
Class Books, and instructions given by Bailie are sufficient to debauch and corrupt the purest mind;* it is in fact utterly impossible that young or old could allow their minds, day after day, to dwell upon the subjects and images thus brought vividly before the imagination, (into the details of which they are thus initiated) without being contaminated and defiled by the contemplation or contact;† and there is proof "strong as holy writ" that these are the very portions of the Treatise which claim the particular attention and regard of students and priests.‡ However, the subject is too gross, as I have already said, to admit of further investigation or comment, in a work intended for general reading.

* See Treatises vol. 2 and 4 on the Decalogue.

† The young man, referred to in a preceding note, who had been for two years in Maynooth, but left it in disgust, and is now studying for the Christian ministry, assured me, that while obliged to pore over some particular passages of those "filthy dreamers," *Bailie and Delahogue*—the class books of Maynooth—such an effect had they on his mind, as nearly to drive him into a species of delirium; and that in order to save himself from the effects of his own feelings, he has gone down with them in his hand, on a cold winter's morning, into the chapel connected with the institution, and there remained until nearly chilled to death with cold, reading them on his knees, and praying while doing so that he might be kept from the evil emotions which they suggested to his mind.

‡ Some years back, long before Dens' Theology had acquired the notoriety which it has since enjoyed, a gentleman living in the south of Ireland, in looking over a book-stall in the Cathedral town near which he resided, accidentally took up a much-worn book, which proved to be an odd volume of that work. At that time he did not know of even the existence of such a book. It immediately struck him as exhibiting the Roman Catholic religion in a new light. He offered to purchase it, but was told that it was not for sale, being the property of the parish priest, and left there for the binding to be repaired. This volume, which was thumbed and worn like a school-boy's dictionary—which had evidently been the daily and nightly study of its reverend possessor, *nocturnā versata manu, versata diurnā*—the only volume of the work which needed those repairs—the only one which apparently had been read—was that which contained the disgusting details of priestly lasciviousness referred to in the text.

In reference to the subject of the Eighth Commandment, "Thou shalt not steal," the student finds that in his class book, Dr. Delahogue lays it down as a rule for his guidance, that a certain amount may be stolen from a particular class of persons, without mortal sin being committed—that more may be *lawfully* stolen from a rich man than from a poor man; and that in calculating whether the theft is a *mortal sin* or not, the rank of the respective parties must be taken into account. In his treatise, Dr. Delahogue, divides them into four classes,* and shows how much may be stolen from each; while from Bailie's treatise on the Decalogue, the student learns how he may instruct a servant as to the amount *she may safely steal* from her master, or a wife from a husband,† and how, and under what circumstances, the restitution of stolen property may be dispensed with;‡ and mark, reader, Professor Bailie is the author of which M. Anglade, the Professor of Moral Theology at Maynooth, declared, in his evidence before the Commissioners—"If there is any thing which is called *law principles of morality*, I am sure Bailie is free from them."

But again—in reference to the doctrine laid down in

* "The first rank consists of the nobles who live in splendour;—the second, of those who live on their own estates, but not so splendidly:—the third, of artisans who support themselves by their own labour;—and the fourth, of the poor who live by begging. It is commonly laid down, and may be considered as determined, that, to constitute a *mortal sin* of theft, with respect to persons of the first class, fifty or sixty pence are sufficient * * * with respect to the third, twenty pence; or, if their trade be less lucrative, ten pence;—and when stolen from the last class, the paupers, four pence are enough; or even one penny. *if—they have nothing else to live on.*"—*Tract. de Præcept. Decalogi*, pp. 232, 233.

† Bailie's Treatise on the Decalogue, p. 238—240.

‡ "If any property of considerable value has been obtained by means of small thefts, and restitution cannot be made to each individual, either because those individuals are unknown, or because the doing of this is more difficult, or because there is a *risk of disgrace*, then the stolen property is to be given to the poor or applied to some good work."—*Tract. de Præcept. Decalogi*, p. 236.

Baillie's
Theology.

these same Class Books, touching the command in the Decalogue, "Thou shalt not bear false witness,"—we have the testimony of the Right Rev. Dr. M'Hale, Bishop of Maronia, as taken before the Commissioners' of Education Enquiry, that from them the students in Maynooth are taught to believe and inculcate the sentiment, that "There is in the church a power of dispensing from oaths, when the honour of God, the utility of the church, or the good of society requires it;" and that "The superiors of the church are to be the judges in all cases." The words of the Report, which was authenticated by Mr. Blake, (himself a Roman Catholic,) one of the Commissioners, are as follow:—

"The Commissioners find the following proposition laid down in a part of Baillie's book, now used in Maynooth, in the second volume of Moral Theology, page 140:—'Proposito. Existit in Ecclesia potestas dispensandi in Votis et Juramentis. Prob. 1, ex Scripturis Matt. 18. Quæcunque solveritis super terram, erunt soluta et in cælis. Hæc verba, cum generalia sunt, non solum, significant potestatem solvendi vincula peccatorum, sed etiam votorum et juramentorum.' You observe, that it is there laid down in the broadest and most unqualified manner, that there is in the church a power of loosing, not merely from the bonds of sins, but also from the bonds of oaths, and it is there asserted, that that can be proved from the 18th chapter of St. Matthew, in which it is stated, 'whatsoever things ye shall loose upon earth shall be loosed also in heaven;' do you attach that meaning to the word 'solveritis,' that is attributed to it in this passage? Yes, I think it may be susceptible of the meaning of dispensing from oaths * * * Without further investigating whether the doctrine is to be deduced from that particular text, we beg to know whether you believe the doctrine, that is, whether you believe, as is there laid down, that there is in the church a power of dispensing from oaths? Surely, in the sense the proposition is laid down and explained by the author."

Again—"We find it laid down in page 145, of that class book, that the following are just causes of dispensation in those causes, viz. first, the honour of God; secondly, the utility of the church; thirdly, the common good of the republic; and fourthly, the common good of society,"—"Who is to be the judge of what the utility of the church may require?" "The superiors of the church."—"Does it not appear there to be laid down as a universal proposition, and without any qualification, that the utility of the church is a just cause for dispensing from oaths?" "It

is laid down as a proposition, that THE UTILITY OF THE CHURCH IS A JUST CAUSE."*

Oaths not
binding.

M. Anglade, the Professor of Moral Theology in his evidence before the same Commission, as to the power of a priest to free penitents from the obligation of oaths which they may have taken, fully admits the doctrine.—In answer to the Question, "Are the Commissioners to understand the proposition, about which you are now examined, as meaning simply this—that if a person, implicitly bound to obey another, takes an oath which that other prohibits him from fulfilling, *this discharges him from the oath, although the person prohibiting him may commit a sin in so prohibiting him?*" I think so."†

Such are the Treatises of Divinity which were stated in the evidence of the professors to be "*most essential in the education of priests*"‡—such are the studies, and such the morality, to which so much time is devoted; and such the principles and doctrines inculcated into the minds of young men educated in Maynooth College; but these are not all—there are others, not only equally vicious, and equally demoralizing, but really blasphemous in their tendencies. Notwithstanding their lowly origin, and very deficient education, there is one particular sentiment or doctrine which during their residence in Maynooth, they learn and treasure up in their memories, and which on their leaving that Institution, they act upon in all their commu-

Demoralizing
influence of
Maynooth
Class Books.

* Irish Education Report, VIII. p. 163.

† Irish Education Report, VIII. App. p. 177.

‡ "Our object has been (says Mr. Anglade) seeing the want of clergy, to chuse among the treatises of divinity those which are *most essential* to them for the discharge of their duty in the ministry, as they have no other occasion of improving themselves, except by reading books; and so the treatises I have taught are relating to human acts, conscience, sins, sacraments, *penance in ALL its parts*, MARRIAGE, RESTITUTION, contracts, laws, censures, irregularities."—*Eighth Report of Education Commission*, p. 155.

The Priest
"represents"
God in the
Confessional.

nications with the people. Through the teaching of their tutors and class books, they become fully indoctrinated with the idea that the priest in the confessional, acts "not as man, but as God,"—that there "he stands in the place of God."*—They also learn from the same authors, as explicitly stated by Mr. Dixon, a Romish priest, in his evidence before the Commissioners, that "the Pope is esteemed as God on earth,"—and that "should he enjoin the practice of vice, and prevent the observance of virtue, the Church is bound to believe that *vice is virtue*, and *virtue vice*, under pain of mortal sin," and again that "the Pope can do all things that God can do."†

Effects of this
belief.

These sentiments, taken collectively, and transfused from the minds of the priests educated in Maynooth into the minds of the people over whom they are appointed, will at once account for much of the perjury and crime with which the unfortunate peasantry of the country stand chargeable. They look upon the priest as God in the confessional—that he can forgive sins, and free them from the obligation of an oath. They are told that it is their duty to act in every way for the benefit of the *Church*, and consequently, that they must never disclose any thing that would prove injurious to it; if, therefore, they are cognizant of the foulest crimes committed by a priest or prelate—drunkenness, debauchery, or adultery—it is their duty not to disclose it, lest the church should suffer by it; and this extends beyond the priest himself—to his family and connections; therefore when robberies and murders are committed, and any relative of an ecclesiastic is involved, the unfortunate peasant is bound, under pain of eternal damnation—being refused all the rites of his church,

* Father Sheehan, in his Evidence before the Intimidation Committee, stated distinctly that this was one of the doctrines inculcated into the minds of the people—that "the priest in the Confessional 'Represents,' or has power from God."—See Report, p. 448.

† See Appendix to Eighth Report of Commissioners.

and consequently all hopes of happiness in another world, to keep the transaction a profound secret; and even on the scaffold some who have been clearly proved to be guilty of the foulest murders, have in the most solemn manner declared their innocence, although their guilt was well known to many around them.*

Murderers
screened by
the Romish
Priests.

But there is still another topic to which I have alluded, the sentiments of disaffection and disloyalty which are inculcated in Maynooth. It appears from the evidence given at length in the Eighth Report, published in 1827, that a pamphlet having a seditious tendency, and calculated to produce in the minds of the students disaffection to the then existing government, had been written, and circulated among the students, by Dr. M'Hale, then one of the professors in Maynooth, and shortly afterwards promoted to a bishopric by the Pope, as a reward, it is to be pre-

* A case of this kind occurred during the present year—an attempt was made to assassinate a gentleman at his own hall-door—he followed and grappled with the assassin—he knew him—and the next morning swore against him, as the individual who had made the attempt; and by a number of concurrent circumstances, the awful crime was brought home distinctly to the culprit—he was tried, found guilty on the clearest evidence, and sentenced to death. He was a relation to a bishop, and every effort was made by the fraternity to obtain his pardon, or get his sentence commuted. The crime was so clear, that the government, with all their anxiety to show favour to the priests, would not interfere, and the unfortunate man was ordered for execution. When on the drop he addressed the people, most solemnly asserting his innocence—declaring he had neither act nor part in the transaction. After making this speech he returned into the room, where several priests were in attendance to confess him, and absolve him from his sins; of course he considered the last sin was forgiven as well as all former ones, and as the falsehood he had just told to the people from the "drop," was for the benefit of the church, he could have no qualms of conscience on that account; and thus, the miserable victim of priestly delusion, was launched into eternity, under the impression that all was right and safe with his soul. In a small tract by a converted priest, entitled "Murder and the Murderer Reconciled!!!" published by "The Priests' Protection Society for Ireland," the case is fully stated.

Sedition
taught in
Maynooth.

sumed, for his loyalty; said pamphlet having been printed and published by Mr. Coyne, the bookseller to Maynooth; and at a public meeting held in Dublin during the last year, it was stated, and offered to be proved, by two clergymen who had been educated in Maynooth, that seditious songs are sung, and seditious sentiments encouraged by and among the students in the Institution;—that when, on the occasion of a *liberal* Lord Lieutenant visiting the College, a dinner and wine were given to the students, on Mr. O'Connell's health being drank, the most violent political language was used, together with the most unwarrantable abuse of Protestantism, one of the Professors in the course of his speech having laid it down as a maxim not contrary to any laws human or divine, that "while we should love those who do us good, we are at perfect liberty to hate those who injure us." The young men educated in Maynooth, being, as I have already observed, taken from the lower orders of the people, whose feelings they inherit, and meeting with nothing in the systems of Maynooth or the other Romish Colleges, to counteract their principles of disaffection, but on the contrary, much to strengthen and rivet early prejudices in their minds—their whole course of education having a tendency to make them rebels in politics and bigots in religion—to say the least of it, they come out of the seminary provided by government for their education, with much more of anti-English feeling and much more determined in their anti-Protestant principles than when they entered it.

Such, then, is Maynooth, with its FIVE HUNDRED EMBRYO PRIESTS, intended to form an additional legion to be added to the present Priesthood of Ireland, and, which, during the present year, has cost the country little short of SIXTY THOUSAND POUNDS; or at least such it was at the time that our *Protestant* Sir Robert Peel and his coadjutors applied for and obtained from parliament an additional grant of public money to en-

large its boundaries. By this, still greater accommodation has been given for perpetuating the manufacture of a class of men, who it is very generally acknowledged, even by liberal Protestants, are, and have been for ages, the bane and the blight of Ireland's prosperity. I speak personally of no man—I allude to the entire body as upholding a system which the emissaries of Rome first introduced, and would now perpetuate and extend. And be it remembered, "the charges I bring forward against the Romish priests of Ireland affect no abstruse or disputed points of doctrine; touch not on the pretended claims of the Romish Church to supremacy and infallibility, nor on any of the thousand subtleties which have been already a thousand times exposed—I accuse them of evils more extensive in their operation, more visible in their effects, and therefore more capable of proof. I accuse the Church of Rome of errors in *practice* as flagrant as her errors in *faith*; I charge her, in the education she gives to her students, with confounding the immutable distinctions of right and wrong—with subverting the fundamental principles of society—with propagating immoral doctrines and practices not only discreditable and injurious to Christianity, but of a character that would have disgraced even the meagre systems of heathen morality,"* and this by a succession of priests, educated at the expense of a Protestant government, out of the general funds of the nation.

Any individual who will take the trouble of reading over the Evidence taken by the Commissioners of Education, as given in their 8th and 9th Reports, will be convinced that the system of education pursued at Maynooth is one just fitted to produce the most efficient instruments in the

Real
Character of
the Priests of
Ireland.

* These charges I made originally in a work entitled "The Progress of the Confessional," of which several thousand copies were sold; and the facts stated publicly from various pulpits through the country, and yet, the allegations were never once denied, or any attempt made to prove them unfounded.

hands of the Episcopal heads of Popery in Ireland—by a certain quantity of information to raise the clergy above the mass, and by a large portion of ignorance to protect them from liberality of thought or feeling—by a seclusion from the world to guard the aspirant from the common feelings of the people, and by an occasional glimpse into politics to prepare him for future activity in that department of his vocation.

I have been thus particular in reference to Maynooth, from a feeling that were the Protestants of England really aware of the description of education afforded to the students in that Institution, they would endeavour by a vigorous effort to prevent the public money being worse than wasted in its continued support. It is said, "if there are priests in Ireland, it is better to have them educated than uneducated"—for learning, we are told, "*emollit mores nec sinit esse ferus*;" and no doubt this must be admitted, provided the education is such as to improve or expand the mind; but it will be seen, from the evidence referred to, as taken before the Commissioners' of Education Enquiry, that in consequence of the system pursued, the quality of the education is of such a description, that by giving a greater quantity not only is the individual rendered a much worse member of society, but a still more unfit and objectionable person to become the moral and spiritual adviser of the people at large. No doubt, he may be apparently more polished in his manner and address, but it is the polish of the Jesuit. This is proved by what takes place in Maynooth itself. The students in the Dunboyne establishment, being kept in the institution three years longer than the ordinary students, are in general better science men, and better trained for keeping the human mind in thralldom, and from these are usually selected the Professors of the Institution; still there is little more of general knowledge, no expansion of mind, and nothing of greater liberality of sentiment.

Objectionable
system
formed in
Maynooth.

On the contrary, it has been found, that in consequence of the severe discipline to which the student is subjected while in Maynooth, and the eternal round of ceremonial drudgery to which he is obliged to submit, in order to fit him for future service in the church, his mind and feelings become daily more and more contracted; and while no doubt he becomes much better versed in all the tactics of his profession, and more subtle in manœuvres for promoting the interests of his church and creed, he is at the same time rendered a more dangerous enemy to every institution opposed to him or his party, and to society at large.

The worst feature in the entire case appears to be that there cannot be even a distant hope of any real improvement being made in the system—the Romish Hierarchy at large, having declared that they will not allow their plans or regulations to be in the slightest degree interfered with by the government, or any persons appointed by them. This, indeed, they distinctly stated at the time that the annual grant was enlarged, and the sum of £30,000 voted for improving the establishment—and as, to this Sir Robert Peel agreed, and to this the Romish bishops have since firmly adhered, it is now perfect folly for any noble lord or gentleman in parliament, who voted for the additional grant, to complain of it, which Lord Redesdale is reported to have done very recently in the House of Lords—that "He could not but express his dissatisfaction at the way in which matters had been managed at Maynooth *since* the extra grant."

And here it should be particularly observed, that the means used by Government, are the very best calculated to produce directly the opposite effect to that which it is stated they have in view by supporting Maynooth. So long as the Government, by paying for the education and board of the students, renders the institution a kind of *charity school*, such is the pride of the middle classes in Ireland, who are able to pay for the education of their children in respectable establishments, that they will not

Romish
Bishops will
not permit
improvement
in Maynooth.

Best plan to
pursue with
regard to
Maynooth.

Withdraw
Grant from
Maynooth.

allow them to enter Maynooth; nay, more, so long as the great body of the students in Maynooth are selected from the lowest grade of the peasantry, and enabled at the public expense to become fitted for priests, thus long will a barrier remain to prevent the more respectable grades of society—those who would receive the rudiments of education in respectable seminaries from entering the institution, as they would thereby be obliged to associate with those they consider their inferiors in rank. It must therefore appear evident, that the result which the Government say they have in view by *paying* for the education of the rising priesthood—namely, the obtaining of a more respectable order of men for the religious instruction of the Romish people—would be best attained by pursuing an opposite course—*withdrawing altogether the grant from Maynooth*.

Number of
Parish Priests
in Ireland.

From official returns, it appears there were, in 1841, the period at which the last census was taken, 2,145 parish priests—men, by far the greater number, such as I have described—presided over, nominated by, and under the direction of 23 bishops and 4 archbishops, specially appointed by the Pope of Rome.*—In addition to this body of parish priests, we learn from the Roman Catholic “Ecclesiastical Register,” that there are nearly an equal number of what are termed *regulars*—or members of the Religious Orders, who, we are informed, “are unceasing in their duties of assisting the parochial clergy, in celebrating the divine mysteries, preaching and teaching, hearing confessions, administering the sacraments, instructing youth, leading retreats, conducting missions, and devoting themselves to the gratuitous education of the poor.” Besides those attached to the parish churches, friaries, and nunneries, we are further informed that there are others who officiate in monasteries and other public establishments,

* The power of appointing Bishops in the Church of Rome in Ireland, was not claimed or exercised by the Pope till towards the close of the 18th century.

and in general all connected with some of the various religious fraternities—Jesuits, Dominicans, Franciscans, Capuchins, Augustinians, Grand Carmelites, Discalced Carmelites, Calced Carmelites of England and France, Trappists or Cistercians—all differing as to authority and rank, yet joining together as one man to promote the main objects which the great body has in view—the aggrandisement of the church, and the extension of its authority, even to universal monarchy. Calculating the entire, as given in the Roman Catholic Directory for the present year, the number of Romish priests in Ireland at the present moment must amount to somewhere about FOUR THOUSAND FIVE HUNDRED, exclusive of the various Lay Brothers connected with the different Orders, and who, as the smaller wheels in the great machine, are continually kept in motion, by the driving power worked in Rome.

It was this body of men that Mr. Richard Sheil, in the course of the past year, in his place in Parliament, during the debate on the Maynooth question, described as “a body vested with vast powers, a great intellectual corporation, consisting of three thousand men, energetic, bold, courageous, omnipotent for good or evil—that power is centralized in its hierarchy, and descends through all its ramifications.” Had that learned gentleman wound up his oration by further representing them as the servants or slaves of his holiness the Pope, and the taskmasters or tyrants of the unfortunate people over whom they are placed, he would have completed a sketch not very far from the truth. That they are “omnipotent for evil” cannot be denied by any who have observed the results of their training and example upon the people at large—nine-tenths of the evils with which our country is afflicted being fairly traceable to their influence. Whether or not they could be “omnipotent for good” remains yet to be seen, as hitherto we have had little proof of their exertions in this way on which to ground an opinion.

mish
Priests in
Ireland.

Mr. Sheil's
Description
of the Priests
of Ireland.

Conduct of
the Priests of
Ireland.

It has been given in evidence before the Commissioners, that they have been from period to period, made aware of the different risings in the country—and did they ever make the slightest effort by an exercise of their boasted power to prevent them? They have been told, time after time, of the horrible murders committed, and who perpetrated them—but did they ever institute measures to have the real murderers brought to justice? The answer and results speak volumes on the subject, and supply a fair commentary on the system inculcated at Maynooth.

While on this point, I may observe that in the evidence given before the Lords, it was declared by the late Dr. Doyle, then a Romish bishop, that “if rebellion raged from Cape Clear to Carrickfergus, not a priest would put forth his hand to prevent it.” The deduction necessarily resulting from the entire being, that there is a body of men in the country, educated and trained at the expense of government, yet placed by their religion and the regulations of their Church, in such a situation, as to be superior to the law of the land, and who although aware of the crimes about to be perpetrated, and the commotions to be excited, feel themselves perfectly justified in keeping their knowledge to themselves; thereby, as it were, sanctioning the evil designs and purposes of the disaffected and disloyal, and by their silence giving the ignorant people cause to believe that their priests are not opposed to their proceedings. Surely this is a matter well worthy the attention of the legislature, for while such a system is sanctioned, and every thing that is passing, even in the Cabinet itself, is revealed to the priest in the confessional, the country is not safe from the machinations of foreign enemies; and this more especially since the Jesuits have come amongst us, and are daily extending their ramifications—for it is a well known fact, that by their all-pervading system of communication, the heads of their order in various parts of the world are from time to time made acquainted with what

is passing in every other. As to the Oath of Allegiance taken by the students in Maynooth,* the following evidence of Mr. Dixon will show what a safeguard it is! In reference to the opinion he entertained he was asked—

Oath of
Allegiance no
Safeguard.

“Was that your opinion when you were in charge of a parish?” “At the period of time when I was admitted to priest’s orders, and at the period of my professional duty, it was.” * * “Your opinion was, that *though you had solemnly sworn* allegiance to his Majesty, and *though you had sworn* that it was no article of your faith that the pope was infallible—*though you solemnly declared before God*, that you did not think that you could be absolved from that oath by the authority of any pope, or any bishop, or any authority of the see of Rome, although they should declare that it was null and void from the beginning—*notwithstanding all that, you held the reverse of what you so expressed and swore to?*” “I held that the pope could absolve me from the obligation of the oath of allegiance.”—“*Although you swore to the contrary?*” “Yes; such was the impression I brought with me in consequence of my education, that the pope could absolve me from all this, *if it had any tendency to promote the interest of the church.*”

It is, indeed, fearful to think of the power which is thus placed in the hands of bigoted and licentious men; for not only is the good order of society, the honour of females, and the peace of the community under their controul, while they “act as God” in the confessional, but even the very lives and properties of those who may be considered inimical to their priestly power and authority are in imminent jeopardy.

This “omnipotent power,” this moral and physical giant, it should be remembered, is yet in its infancy; but the Government of England appear anxious to provide the most effectual means of rearing it to perfect maturity;

Power of the
Romish
Priesthood.

* The jesuitism, of Dr. Doyle, on this point is worthy of remark. In his examination before the Lords, he observed—“As our rite of confession is known to the laws; and our doctrines with regard to it universally acknowledged to exist in our Church, the oath which binds us to discover treason, does not oblige us to reveal any thing with which we may become acquainted in Sacramental Confession; that is the manner in which we understand the clause of the oath.”

Number of
Students in
the various
Romish
Colleges.

Difference
between
present and
former
Priests.

for while they had it before them in the evidence taken by the Commissioners of Education Enquiry, that there were at the time upwards of SIX HUNDRED AND FIFTY STUDENTS in the various Roman Catholic Colleges, in course of training for the Irish priesthood, still they considered it necessary to give a large grant of public money for the extension and support of the College of Maynooth; although they had it also in evidence which could not be controverted, that that Institution was little better than a hot bed of superstition, profligacy, and sedition.

And here I may also passingly observe, that between the present Romish priests of Ireland, and those who were in the country towards the close of the last century, there is a very marked and palpable difference. The former were, generally speaking, well-informed, and social; educated in France and other parts of the Continent, they had in a great measure given up the low-born prejudices of their early life; they had seen something of the world, and having received a tolerably good education, and imbibed something of the habits and manners of those with whom they had associated in foreign lands, were in most instances esteemed in this country as fitting guests to be received into the houses and families even of the Protestant gentry. How marked the difference is between them and the Irish priests of the present day, let the Roman Catholic peasantry of the country declare.*

* "I have heard our poor neighbours compare the disposition of the present priest with that of his predecessor, much in the same way that they are accustomed to speak of the Protestant incumbent. "Oh! sure it wasn't that way with Father Tom at all; it isn't because that he would be taking the bit out of the poor *widdee* and orphan's mouth; but Father Dennis says, that where he comes from, the *widdees* were always the best pay; and he's a good warrynt sure to take it from them. Didn't I go supperless the last time I carried him a tenpenny? Because I had got the money with me, I felt quite bold like; and, 'Father Dennis' says I, 'you'd be having some pity of the poor cretur, who has six weak childer, and no father to help them with his little earnings:' with

On examining the statements I have made, it will be seen that it is against the awful spiritual errors which affect man in relation to his God, and the gross immoralities which affect the social condition of society, that I have directed the force of my observations;—at the same time I consider it perfectly absurd to speak of the power of the priesthood being merely a spiritual power, as it must of necessity lead to temporal authority; and it is in consequence of the junction of these two, that Ireland is in her present wretched and pitiable condition—that she is bleeding at every pore. The fact that both the temporal and spiritual sword are wielded by the Pope, finds its counterpart in all the satellites employed under him. On this point it might be sufficient to refer to recent facts given in the Appendix, relative to proceedings which have taken place at Presentment Sessions held during the present month, in various parts of Ireland, for the relief of the poor. In these, by the authority of the priests, every point that they required was carried in their favour, even to the voting away of thousands of pounds out of Protestant landlords' pockets, for the building and repairing of their chapels;* while in one instance, where a small sum for a Protestant place of worship was requested, it was not granted. Invariably any one having nerve sufficient to oppose the proposition of the priest, met with insult and hissing, and was asked, will you attempt to oppose his reverence?—don't you know what authority he has in the parish? and this, in general, proved a silencer—opposition being useless.

that he just beckons me to hand him the money. As the woman concluded with the account of her reluctant compliance, her countenance assumed very much the same expression which it would have done, under similar circumstances, with a tithe proctor."—*Letters from the Irish Highlands.*

* It is said these will not be flated by Government—whether or not, the animus has been evinced, and Protestants see plainly what they might expect if the Romish party were in power. See Appendix.

Persecution
of Protestants.

The scene of perjury, and subornation of perjury, presented at a trial which took place at Tralee, during the past year, having reference to the persecution of Protestant converts at Dingle, in which the priests brought up the poor ignorant superstitious creatures to depose to the most barefaced falsehoods, might of itself be considered sufficient to convince any reflecting mind, that the tendency of the system pursued by the Romish priests towards their people is of the most demoralizing, soul-destroying nature. So flagrant

Perjury
instigated by
the Priests.

was the perjury, that a jury composed of six respectable Roman Catholics and six Protestants were unanimous in finding for the plaintiff, the Rev. Mr. Gayer—thus, by their verdict, declaring that they did not believe the testimony of the Romish witnesses produced. In a memorial addressed to his Excellency the Lord Lieutenant, connected with this trial, and relative to the persecution of the Protestant converts at Dingle,* it is stated that “the whole of this dreadful and disgraceful state of things is attributable to the preaching of the priests of the Roman Catholic Church from their altars; and that when the Roman Catholic priests do not excite their flocks against the Protestant converts, their Roman Catholic neighbours are well disposed towards them, and they live in peace and good-will with each other.”

Power of the
Priests.

It has been asked over and over again, what is it but the exercise of this sacerdotal authority that drives the poor Roman Catholic into deadly opposition to his Protestant neighbours?—what is it but this spiritual threatening and denunciation that at an election drives the peasantry into the political arena to vote against their landlord, or Protestant benefactor?†—what is it but this that wrings

* See Appendix.

† In reference to the Kerry Election, “Father John O’Sullivan said, at the altar, before the election, that any person that would vote for that renegade, the Knight of Kerry, he would not prepare him for death, but

so many of the hard earned pennies from the poverty of the people, to fill the coffers of the Repeal Association?—in fine, what is it but this that has for centuries made Ireland an Aceldama—a field of blood? It was to this junction of the spiritual with the temporal authority which the Romish priests possess, that the Duke of Wellington in the year 1828, in speaking of the influence of Popery on a nation, observed—“he was convinced it was a religion inconsistent with good government in any country;” that “he who watched the course of circumstances for the last twenty-five years must see that the Church of Rome has acted there (in Ireland) on the principle of combination—and that that combination has been sufficient to govern the laity, and to bring about the present state of things.”

Duke of
Wellington's
opinion of
Popery.

At the time emancipation was granted, when the Roman Catholic was raised to a level with his Protestant fellow-subject, many entertained the idea that the extension of knowledge, and the wide diffusion of the Sacred Scriptures, would have produced such a beneficial influence on the better classes of Roman Catholics, that the doctrines of papal supremacy, and of salvation being impossible beyond the pale of the Roman Catholic Church, would at least, have been given up as a portion of the Romish faith. Unfortunately, however, the experience of the last twenty years (including the result of several legal trials which have taken place during the past and present year for persecuting converts in the north and the south of Ireland) has convinced many sceptics on these points, that the conscientious misgivings of the great body of Protestants were but too well founded. Not only from the trials

No change in
Popery.

he would let him die like a beast: neither would he baptize his children.” At the Carlow Election, Father Walsh declared, from the altar, that “any man who voted for Kavanagh and Bruen would be refused all religious rites, and would run the risk of everlasting punishment.”—*Report of the Select Committee on Bribery and Intimidation at Elections.*

referred to—and from the evidence of members of the Romish Hierarchy before the Education Commissioners, but even from recent harangues of the more liberal laity, has it been proved to a demonstration, that a belief in the papal supremacy, and exclusive salvation, are still as firmly maintained by members of the Romish Church as they were in the darkest ages of Papal domination.* Notwithstanding all this, however, it has been found that from the social disposition of the Irish people, when the Romish priests do not excite them to the contrary, they are well disposed to live on terms of peace and good-will with their Protestant neighbours.

Pliability of
Popery.

It has been well observed of Popery, that the power she has obtained is not more remarkable than the pliability which she manifests under varying circumstances; from the moment the infant child can receive instruction, until that period when the spirit wings its way into an unknown world, the influence of the priest is made to bear upon its victim; crowding his waking dreams with the imagery of miraculous interposition, through the agency of saints and angels, and even his nightly visions with the creations of superstitious fancies;—spreading over the more sober realities of life the terrors of penance for sins admitted in the confessional; and in the hour of dissolution, by the dread of future punishment, should he disobey the “representative of God”—or the withholding “the sacrament,” (which the deluded Romanist looks upon as necessary to his soul’s eternal repose,) forcing him to leave from his family, and his relations, that worldly wealth which he had spent an entire life in realizing.† In

* See Appendix.

† During the past year several striking instances of priestly power, exercised in this way, came before the public, in the reports of trials for restitution of property, brought against priests by the relations of deceased parties. To prevent the recurrence of such transactions the Bequest Act was passed into a law—but it appears to be a perfect nullity;

some portions of the country Popery still has her miracles and her wonders to amaze and terrify the credulous; while in the more enlightened districts of Ireland, in England, and in Scotland, she has her scholastic distinctions and her sophistical reasonings, to confound or silence the enquirer—for the devout, she has solitude and meditation—for the timid, purgatory and penance—for the profligate, indulgence and absolution—while to individuals possessed of a goodly share of this world’s wealth, her compromising morality offers an easy avenue to escape from threatened vengeance; as every sin can be atoned for by a commensurate offering to the church. In this way Popery renders human nature an effective ally, and to this may be ascribed, in very many instances, the “conversions” which have taken place amongst the better classes of nominal Protestants, and the assistance which she is now receiving from men in high places both in church and state—many of whom, under the name of Puseyites, are Papists in principle and practice.

This latter I feel to be one of the worst signs of the extraordinary times upon which we have fallen. Had we merely to contend with Popery as *an open enemy*, we need not greatly fear her machinations or plots; but it is the numerous disguises under which we meet her, that renders the struggle so perplexing. It is so difficult to distinguish between friends and foes; we so frequently meet with the partizans and advocates of Popery in situations where we might least expect to find them—in the Protestant Episcopal palace—in the nominally Protestant pulpit—and in

Partizans and
admirers of
Popery.

as an individual in dying circumstances, by leaving his property absolutely to a Romish priest or prelate, as though intended for his own private use or benefit, and without any proviso, gets over the difficulty of the case—and the property is thus secured to the Church as though it had been left to it in a more regular way. We have heard of a case in which, during the present year, no less a sum than £50,000 was bequeathed in this way, to two Romish dignitaries, one of them well known in the city as “a bland and courteous gentleman.”

Nominal Protestants the best friends of Rome.

the professedly Protestant newspaper;* and through these powerful allies and auxiliaries she has so contrived to wind herself into the councils of the realm, that did we not feel the cause of genuine Protestantism to be in the hands of a much higher and greater power than any on earth can wield, we might well tremble for the result.

Of a portion of the machinery employed by the Romish Church I have been speaking in several of the preceding pages—of her hordes of priests, and friars, and monks, and nuns—of her colleges and monasteries—her confraternities and Christian brotherhoods—and yet, putting these all together, I feel they could not be one-half so effective in promoting the progress of Popery, or in discouraging or injuring the Protestant cause, as the treachery and double dealing of men of rank and station, who, with Protestant titles, professing Protestant principles, and many of them deriving splendid incomes from the Protestant establishments of the country—have been for years past not only truckling to Popery, but actually joining with papists and infidels in their endeavours to upset institutions founded on scriptural principles, and intended for the benefit of the millions of the ignorant and superstitious inhabitants of the land; while in their stead they have substituted others but too well calculated to perpetuate the spirit and the principles of Popery amongst them.

Poor Schools of Ireland.

That this has been peculiarly the case as regards the Schools established for the poor of Ireland, is well known to every unprejudiced observer of passing events. That the withdrawal of the annual grant to the Kildare-place Society—in whose schools the scriptures were read—was neither more nor less than the payment to Mr. O'Connell, and the priests for whom he acted, of a *first instalment* of power, in consequence of the compact entered into between

* It has been ascertained that several of the Protestant Newspapers of England are conducted by Jesuits.

them and the government, cannot now be denied—and were the system of education which has been substituted in place of that of the Kildare-place Society, as *good* as it has proved itself to be *bad*—still the very reason for the change was sufficient to condemn it in the mind of every reasonable individual. The simple facts of the case were these—through the means of the Kildare-place Society, London Hibernian Society, and other Daily and Sunday Schools—the bible had found its way to the huts and cabins of thousands of our peasantry;* and the people in very many instances, from the simple teaching of God's Holy Word, through the reading of their children, were beginning to learn its precepts, and to love its laws. The priests had discovered these effects; and believing, with Mr. Shiel, that “the reading of the bible would lead to the subversion of the Roman Catholic Church,” not only was it, but all the schools in which it was read, at once denounced by the Romish Hierarchy, and by their directions, from the altar of every Roman Catholic chapel in Ireland. The late Dr. Hussey, one of the Romish Bishops, charged his clergy “to remonstrate with any parent” who should expose his offspring to places of education where his faith is likely to be perverted—“and,” says he, “if he will not attend to your remonstrances, refuse him the participation of Christ's body; if he still should continue obstinate, denounce him to the church, in order that,

Rapid spread of the Scriptures among the Peasantry.

* Of the good that was doing during the period referred to, in the distribution of bibles, testaments, and other approved books, an idea may be formed from the fact, that in one quarter of the year 1825, from 24th August, to 24th November, the Sunday School Society issued 342 bibles, 3628 testaments, 4432, No. 1, and 3293, No. 2, spelling books;—and that the thirst for scriptural knowledge was rapidly increasing is evident from the fact—that the issues of the Holy Scriptures by the Bible Society, from the 31st March, 1825, to the 5th January, 1826, period of little more than nine months, were 14,187 bibles, and 15,870 testaments, shewing an increase on the corresponding period of the previous year, of 9,747 copies of the sacred oracles, and an excess of 2,900 copies, above the total issues of the year ending, 31st March, 1825.

according to Christ's commandment, he be considered as a heathen and a publican."

Dr. Doyle's
description of
Kildare-place
Society.

Dr. Doyle's account of the Kildare-place Society, will at once show the real cause of opposition—he says, "Affecting ignorance of the Catholic doctrine, they obtruded an obnoxious principle into their schools; and under the pretext of giving religious instruction, they abused the word of God, rendering it a symbol of disunion; a harbinger of discord, not of peace;" and elsewhere, in his instructions, he tells the priests, that if the parents sent their children to a bible school, after the warning of the priest, "they would be guilty of mortal sin; or if any of them suffered their children to go to an Hibernian School, he should think it proper "to withhold the sacrament from them when dying;" and he adds, "the scriptures being read, and got by heart, is quite sufficient in order to make the schools obnoxious to us."* Here, then, is the simple explanation of all the opposition which was given

* From the following passage in one of the "Letters on the State of Ireland," by J. K. L. (the late Bishop Doyle), published about the period referred to—the feeling entertained by the Romish priests on the point in question, may be fairly judged of—"A poor man in the County Kildare, having been favoured by the lady of his master with one of the Society's bibles, without note or comment, accepted it with all the reverence which the fear of losing his situation inspired. But, behold! when the night closed, and all danger of detection was removed, he, lest he should be infected with heresy, exhaled from the Protestant bible during his sleep, took it with a tongs, for he would not defile his touch with it, and buried it in a grave, which he had prepared for it in his garden!" * * * "I, who have read portions of the bible every day these twenty years and upwards, who have devoted many an hour to the study of it, who have often explained it to others, who have collected sixteen or eighteen editions of it in different languages, who, like Augustine, find in it infinitely more beyond my comprehension than I can understand—I, who am thus a very bible-man, do admire the orthodoxy of this Kildare peasant;—nay, I admire them greatly; and should I happen to meet him, I shall reward him for his zeal."

This same bishop's Christian character of the Bible Society, will be found in Appendix, and may be taken as the opinion of all the priests.

to the Kildare-place Society. In their schools the Bible, without note or comment, was read by the children, and from the evidence given before the Commissioners, it appeared that neither the people or the children opposed the reading of the blessed volume; on the contrary, they had given the most convincing proof of their fondness for it—but to the reading of God's holy word the priests of Rome were then, as they always had been, determinately opposed; and therefore, by the priests and prelates of the Church of Rome the schools were denounced, and the Government, to gratify the priests, withdrew the grant from the Kildare-place Society; and thus, religious truth, and the real welfare of the country, were in the most deliberate manner sacrificed at the shrine of political expediency.

That these are really the facts of the case there can be no doubt, as Lord Stanley, in a letter to the Duke of Leinster, written at the period referred to, expressly states that the reason why the Government withdrew the Parliamentary Grant from the Kildare-place Society, and gave a much larger sum to the National Board was, that the priests would not permit the bible to be read in the schools.* The subject being one of vast importance, I feel

The common
people like
the
Scriptures.

Lord Stanley's
Letter.

* That the rendering I have given of Lord Stanley's letter is the correct one, will be seen from the subjoined extracts. Referring to the Kildare-place Society, and speaking of the Government, he says—

"While they do full justice to the liberal views with which that Society was originally instituted, as well as to the fairness with which they have, in most instances, endeavoured to carry their views into effect, they cannot but be sensible that one of the leading principles of that Society was calculated to defeat its avowed objects, as experience has subsequently proved that it has. The determination to enforce in all their Schools the reading of the Holy Scriptures without note or comment, was undoubtedly taken with the purest motives; with the wish at once to connect religious with moral and literary education, and, at the same time, not to run the risk of wounding the peculiar feelings of any sect, by catechetical instruction, or comments which might tend to subjects of polemical controversy. But it seems to have been overlooked, that the principles of the Roman Catholic Church (to which, in any system intended for general diffusion throughout

it may be necessary to state a few of the particulars connected with it.

Hedge
Schools of
Ireland.

About the commencement of the present century the attention of many benevolent individuals had been turned to various plans for educating the poor of Ireland. Before this period whatever education was afforded to the children was given in what were termed "Hedge Schools," a description of one of which will be found in the Appendix. The books used in these were of the very worst description—The Garland of Love—The Irish Rogues and Rapparees—Moll Flanders—Freeny the Robber—and such like. In some parts of the North of Ireland there are a description of teachers superior to those in the other provinces, many of them being aspirants for the ministry in the Presbyterian Church; and in the schools with which they were connected, a better description of books were used—but even there the schools were "few and far between;" while the education given in the Roman Catholic Chapel Schools, in other parts of the country, was confined, for the most part, to the prayers and peculiar doctrines of the Romish Church, committed to memory from oral instruction—few of the children being taught to read.

London Hi-
bernian Soci-
ety Schools.

About the time to which I have referred, the year 1806, the London Hibernian Society was formed, "for Establishing Schools, and circulating the Holy Scriptures in Ireland."

Ireland, the bulk of the pupils must necessarily belong), were totally at variance with this principle; and that the reading of the Holy Scriptures without note or comment, by children, must be peculiarly obnoxious to a Church, which denies, even to adults, the right of unaided private interpretation of the Sacred Volume in articles of religious belief."

"Shortly after its institution, although the Society prospered and extended its operations under the fostering care of the Legislature, this *vital defect* began to be noticed, and the Roman Catholic Clergy began to exert themselves with energy and success, against a system to which they were in principle opposed, and which they feared might lead in its results to proselytism, even although no such object was contemplated by its promoters."—*Lord Stanley's Letter to the Duke of Leinster.*

In the year 1811, a school for general instruction was also set on foot in Dublin, which afterwards formed the nucleus of the Kildare-place Society schools. Some years previously a Parliamentary Commission had been appointed to inquire into the state of education, especially with regard to the parochial schools of the country. By this body numerous Reports were from time to time made to the Houses of Lords and Commons; the result of which was, that in 1812, the Government, as an experiment, adopted the Kildare-place Society, and supplied it with funds, considering its system to be the best suited to the circumstances of the country—its fundamental principles being

Parliamen-
tary Educa-
tion Commis-
sion.

"The admission of pupils uninfluenced by religious distinctions, and the reading of the Bible or Testament, without note or comment, by all the pupils who had attained a suitable proficiency; excluding catechisms and controversial treatises; the Bible or Testament not to be used as a class book from which children should be taught to read or spell."

The great object proposed by Lord Stanley, through the Government, was a united education based on religion, in which Protestants and Roman Catholics could join together; and it was thought that as the bible was professedly the common ground-work of all true religion, it might be made the common basis of the system of national education, without the peculiar tenets of either party being interfered with. In this view, several of the Roman Catholic ecclesiastics at first appeared to unite; and for a few years the experiment appeared to be succeeding to the utmost wishes of its most sanguine friends—Protestant and Roman Catholic children joining together in the various classes, and both parties apparently well pleased with each other. But as I have said, in a short time the priests of the Romish Church began to discover that the bible was producing its usual effects on the minds of both children and parents—and fearing the decay of their authority, and that "Their craft was in danger," the most violent agitation was commenced against the Schools. Public meetings were convened, and the priests, with

Original Plan
for United
Education.

Opposition of the Priests. Mr. O'Connell at their head, every where denounced them, as unfit for the people of Ireland; and demanded from Government that the Parliamentary Grant should be withdrawn from the Kildare-place Society. In an evil hour the Government acceded to their request—the Duke of Wellington himself having been, by misrepresentation, induced to declare, that the Kildare-place Schools were too orange in their character to be suitable for the country—although to the present hour no one charge has been established against that Society, beyond the simple fact of its requiring the bible to be read in the schools in connexion with it. No doubt Lord Stanley declared this to be the *vital defect* of the system; and, strange to say, in the hue and cry which was raised against the Society, the *liberal* Dissenters of England took a very decided part,* strongly advocating the new system proposed by the government—although one of its members had

* That the Dissenters of England are now beginning to see the "National Board System" in its true light, I am happy to perceive from the present tone of some of their periodicals. When the plan was at first proposed, so feasible did it appear, and so well were the arguments put by the friends of Popery, that the individual who attempted to impugn the soundness of the plan and principle on which the schools were to be conducted, was at once attacked by the liberal press of England, as being a tory, or an orangeman, opposed to all liberality of feeling. It now appears that some of those very journals who thus spoke out their sentiments in favour of the "Board," have been led to see, by the working of the entire system, that it is calculated to perpetuate Popery in the land; that there is little doubt it was originated with that design. In the *Patriot* newspaper, especially, several very excellent articles on the National Schools of Ireland have recently appeared. The writer who seems to be well acquainted with the entire subject, gives it as his decided conviction, that "these Schools have set on foot, and are maintaining, a vigorous and effective system of teaching Popery through the length and breadth of the land." * * * No one doubts that Popery is, both directly and indirectly, taught in those National Schools whose patrons and managers are exclusively Roman Catholics, on all days of the week, and perhaps at all hours of the day."—See *Patriot*, September 21, 1846. We would like to know what the Editors of "the Congregational" and "Witness" would say to this?

openly avowed that the change was made with the express intention of meeting the wishes of the priests of Rome.

To afford the Government an opportunity of getting out of the affair with a good grace, it was stated by them, as a reason for the change which was made, and the withdrawal of the grant from the Kildare-place Society, that the system pursued by that Society had proved a failure. With how much truth this assertion was made, the following particulars, taken from the authenticated Reports of the Commissioners of Education appointed by Government, fully demonstrate:—

False Statements of the Government.

In the year 1812, there were in all Ireland six hundred schools in which the scriptures were read, and in which Protestant and Catholic children united together.

In the year 1824, according to the Second Report of the Commissioners of Education, out of 11,823 schools in all Ireland, the scriptures were read in 6,058—and attended by upwards of 260,000 Roman Catholics, between whom and the Protestants no difference was made, the Authorised Version of the Scriptures being read in 4472 of the schools—the Douay in 491—and both Douay and Authorised in 669 schools.

Success of Bible Schools in Ireland.

Between the years 1824 and 1831—previous to the establishment of "the National system"—both the schools and the number of children in the Kildare-place and London Hibernian Schools had fully doubled, so that in 7000 scriptural schools, from 300,000 to 400,000 poor Romanists had daily, with the consent of their parents, the privilege of reading the Sacred Scriptures, not to reckon on those of them who attended the Sunday Schools,* in which 200,000 children received weekly particular religious instruction.

Of the Daily Schools referred to, 2,667 were under Roman Catholic masters, yet in these and in many of the schools held under the roofs of Roman Catholic Chapels, the scriptures were regularly read, and committed to memory.

In the Report of the Commissioners in 1827, it is stated that out of the 6,058 Daily Schools, in which the scriptures were read, only 1,872 were connected with Societies; while in the remaining 4,179, the scriptures were read, from the voluntary choice of the conductors and teachers, and as the latter were dependant upon the will and pleasure of the parents, the Commissioners observe, "a signal proof," is given "that there is no repugnance to scriptural instruction among the people," but, on the contrary, that scriptural education was preferred.

* For working and effects of this excellent Society see Appendix.

Scriptural
Education
succeeded
admirably.

From these statements it will be seen that at the period when Government, in order to please the Romish priests, deemed it right to withdraw the grant from the Kildare-place Society, and to commence the National Board system, the Scriptural and United Education of the Poor of Ireland, Protestants and Romanists, with the consent and approbation of the parents, had progressed and was progressing in a much more favourable and rapid manner than could have been fairly anticipated; the schools in which the scriptures were read, having increased from 600 to 7,000, while the only opposition given to the system was by the Romish Priests and their coadjutors—whose objection to the schools was simply that the bible, without note or comment, was read in them. Beyond this, Government had no solid reason whatever for making the change; but, on the contrary, every fair argument for continuing the former plan; on this point two of the Commissioners appointed by Government, Mr. L. Foster and Mr. Glasford, delivered their opinions with great perspicuity; they say—

“Any plan for compelling all the varieties of schools to give way to one inflexible form, would, in our opinion be a great mistake. We feel strongly that the unexampled improvement which has taken place within a short period, in the education of the peasantry of Ireland ought to be duly appreciated, before any of the means by which it has been produced shall be destroyed or endangered. We have stated in our second Report that there are at present in Ireland no fewer than 11,823 schools, a greater number, perhaps, than is to be found for the same extent of population in any other country; and though we lament that many of them still supply instruction of a very objectionable nature, we see with the utmost satisfaction the rapid improvement which has been already effected in their character. About twenty years ago the Scriptures, as we are led to believe, were not read in so many as 600 schools in Ireland, while at present, as we have ascertained and stated in our second Report, they have found their way into 6,058 daily schools, independent of 1,945 Sunday schools, in all into about 8,000 schools. This great amelioration in the education of the Irish peasantry is still in progress, and can perhaps now be checked by no means less powerful than *such an interference on the part of the State* as would be calculated to counteract it. While, therefore, we are ready to promote the trial of

any experiment that may suggest new means of usefulness, or which may, perhaps, be more fitted for some districts hitherto less accessible than others, we cannot too strongly express our opinion, that any such experiment ought to be considered only as an accompaniment to those means which experience has approved to be useful, and not as leading to the suppression of any tried instrument of good.”

And here, for the information of English friends, it may be necessary to observe, that the objection made by the advocates of scriptural education to the system of the National Board, as now established, not only is, that the Bible is *not* required to be read in the schools, but that while this is the case, provision has been made by the rules of the Society that “RELIGION” shall be taught in them* It will be recollected that while the Kildare-place Society required the bible to be read, in order if possible to maintain a united education of Roman Catholics and Protestants, one of its rules was that no particular religious instruction should be given to any of the children, beyond the mere explanation of words or expressions which might be met with in the course of reading. In opposition to this, Mr. O’Connell and the priests of Ireland, insisted that as any proper system of education should be based upon religion, a particular hour of each day should be set apart for instructing the children in their religious duties—and in this way they obtained their object; for in every school now connected with the National Board, under the patronage of a Roman Catholic—and nine out of every

Unscriptural
System of the
National.
Board.

* “They will require that the Schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious instruction to the children, as may be approved of by the clergy of their respective persuasions.

“They will also permit and encourage the Clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week.”—*Lord Stanley’s Letter to the Duke of Leinster.*

Unscriptural
System of the
National
Board.

ten schools under the Board are of this description—the peculiar doctrines and tenets of the Romish religion are inculcated, not only by the regular school-masters and mistresses, who, in general, belong to some of the confraternities of Rome, and who by their vows are bound to maintain, teach, and spread the religion of their church, but by friars and nuns, regularly appointed, who come in during the hour of religious instruction. In this way a system is maintained which it must appear evident is the very best that could be devised to perpetuate Popery in the land. It will also be seen that the most important part of Lord Stanley's design has not been carried out in the National Schools;* that the experiment has proved an utter failure; as in the system pursued there is nothing whatever of a united education.† This is at once seen by deducting the number of children in the Presbyterian schools of Ulster, who are nearly all Protestants, from the gross number receiving education in the other National Board Schools—the remainder showing that the Protestants in all the other schools in the other districts of Ireland, are but a mere fraction of the entire, while it is well-known there is scarcely a single Romanist in the Presbyterian schools.

* "In 1828, a Committee of the House of Commons, to which were referred the various Reports of the Commissioners of Education, recommended a system to be adopted, which should afford, if possible, a combined literary, and a separate religious education, and should be capable of being so far adapted to the views of the religious persuasions which divide Ireland, as to render it, in truth, a system of National Education for the lower classes of the community."—*Lord Stanley's Letter to the Duke of Leinster.*

† So well has Lord Stanley's system of united education succeeded, that even in the work-houses, Protestants and Catholics are not educated together; as there are separate rooms and Protestant master and mistress to the one, and Roman Catholic master and mistress to the other!—As a Guardian of a work-house I state this from personal observation.

That religion should form the ground-work of every system of National Education must at once be allowed, provided that the religion sanctioned is in accordance with the Divine record; but surely it will not be contended that where the religion to be introduced is one based on error and superstition, such a system should be sanctioned by an enlightened Legislature. Better teach no religion at all, than a false one—better confine the education to mere secular knowledge, leaving it to parents and others to give religious instruction out of school hours; therefore, had the Legislature found that the people would not send their children to schools in which the bible was read, (although this was not the case), still this would not have been any excuse for a paternal government introducing a system by which error and superstition would not only be countenanced, but perpetuated,

Religion the
ground work
of National
Education.

In the schools connected with the National Board, a portion of each day or each week is set apart for such *religious instruction*, as the patron of the school shall sanction; now, with the exception of the schools under the superintendence of the Presbyterian body, nearly all the other schools are under the patronage of Roman Catholics—consequently, in nearly all the schools of Ireland, the worst errors of the Romish religion are inculcated with the sanction of the National Board; and, be it remembered, during the hour of religious instruction, no Protestant (clergyman or layman) has any right, even to go into the school-room, to see what kind of education the children are receiving; and thus the priests can do and teach what they please in the schools under their patronage.

Nearly all the
Schools of the
National
Board teach
Popery.

No doubt, in consequence of some remonstrances from the Presbyterian body, special reservations were made in favour of schools under their care, and the children can have the bible to read, and their teachers may ask questions upon it; but, for this privilege, granted to their own comparatively small community, I am sorry to be obliged

Reservations
to
Presbyterians

to say—the Presbyterian body sacrificed the best interests of the great body of the Roman Catholics of Ireland.* Had the Presbyterians, in conjunction with the other Protestants of the country, showed a firm front to the Government who planned the National Board scheme, and opposed it, as unfitting to Ireland, it never could have been carried forward.

Bad Books in
National
Schools.

As the matter now stands, the privilege granted to the Presbyterians tells doubly for the Roman Catholics. While the former are permitted to introduce the bible, the latter have been permitted to introduce a class of books little better than those formerly used in the Hedge Schools;† while at the same time the teachers are permitted to inculcate the worst doctrines and dogmas of the Romish religion. Surely it would be more for the interests of the great body of the people if the privileges granted to both one and the other were withdrawn from them.

To this point I feel it necessary to direct particular attention, as latterly propositions have been made from

* Extract of a letter from the Secretary of the National Board, to a Minister of the Synod of Ulster.—

“The Commissioners having considered your letter, desire me to state that the regulations of the Temple Meeting school appear to them to agree in principle with those by which they are governed. The rule that the hour from two till three of each day, except Saturday, should be employed in reading and instruction in the Holy Scriptures is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend, be then allowed to continue in the school, and that all others do then retire; and with respect to the exercise on Saturday, it also is compatible with their rules, provided that those children only shall attend upon that day whose parents direct that they shall join in reading or receiving instruction in the Holy Scriptures;

† In the document published by Government, explanatory of Lord Stanley's letter, it is stated that, “after certain alterations, the school books issued by the Catholic Book Society,” have been sanctioned as proper for the schools. In this list will be found some of the most objectionable books that could possibly be placed in the hands of young persons.—See Appendix.

influential Clergymen of the Established Church to follow the example of the Presbyterians, and to leave the seven millions of Romanists to their fate.* For my part I cannot see how any Christian man can enter into such an unholy compact, not only to keep the bible closed against the poor Roman Catholic children who might attend the schools, but actually to turn them out as soon as the bible is opened; for this, by the rule, the teacher is bound to do, if the priest, through the parents, has expressed his wish to this effect.† By their acquiescence they sanction a principle, the effect of which must be to deery and undervalue the bible in the eyes of the people, and to perpetuate the errors of Popery.‡

Protestant
Clergymen
disposed to
give up
opposition to
National
Board.

* See letters of Rev. Henry Woodward, A.M. Rector of Feathard, and Rev. J. C. Martin, Rector of Killeshandra, both of whom were formerly very determined opponents to the National Board system.

† In schools deriving aid from the Government, under Protestant patrons, when the greater number of scholars are Protestant, it is ruled that the Bible shall not be read, nor shall any thing like religious instruction be given to the children, except at an hour, during which no Roman Catholic child shall be permitted to remain in the school to receive religious instruction, even should the child himself wish, if the parents of the child (acted on by the Roman Catholic priest) shall have expressed a desire to the contrary. Now we earnestly request our readers, especially such of them as have been in the habit of instructing in Sunday Schools, to think of this unholy interdict—that while the Roman Catholic child must be received into the school, and instructed in secular education, the moment any thing is to be said calculated to benefit the immortal soul—the moment a verse of the Bible is to be read, that moment the teacher is required to turn out the enquiring little one, or else violate the contract on which he receives payment from the Board, lest it might be blessed by the droppings of religious instruction imparted to Protestant children around:—this I maintain, is the fair rendering of the rule.

‡ Some may ask, what are the specific rules of the Board on the particular points referred to? I reply, it is impossible to say explicitly what they are. I have taken the trouble of going over a number of folio pages, printed by the Board, from time to time, as containing its fundamental rules, and this I can assert, that it has proved itself a very Proteus, changing one rule after another, as circumstances required, and as the cases of Presbyterians or Roman Catholics demanded; but invariably insisting

Rev. Dr.
Henry's argu-
ment on
National
Board.

One of the Commissioners of Education, the Rev. Dr. Henry, a Presbyterian Minister, at a recent Meeting of the Teachers connected with the Board, told them that "nothing could be more monstrous than to make the reading of the bible a necessary and indispensable condition of receiving the advantages of *secular instruction*." Now it will at once be perceived that the learned Doctor's argument is founded on a mere *petitio principii*; inasmuch as the avowed object of the Government was a *religious* and *united* education, and not mere *secular* instruction. Had the education to be given to the poor been confined to the latter, I admit it would have been unfair to have introduced the bible or any other religious work, to which an objection might be made by any party; but as this was not the case; as on the contrary it was a *religious* education which Government recommended—the learned Doctor's argument at once falls to the ground.

Plain state-
ment of
Archbishop
Wheatly.

His Grace the Protestant Archbishop of Dublin, another of the Commissioners, in a Meeting of the literati, held in the Athenæum, Manchester, on the 23rd of last month, met the argument in a much more intelligible way than his brother Commissioner had done. He stated, boldly and distinctly, that "more than seven-eighths of the children attending the schools of the National Board are Roman Catholics"—that "the system of the Board is, to give to each child *separate* RELIGIOUS INSTRUCTION, in that mode, BE IT RIGHT or WRONG, which the parent should himself think fit." This is candid and fair, and places the matter in its true

on the Bible not being read in any of the schools to which it gives support, in the presence of Roman Catholic children, if the priest, through the parent or guardian, expresses a wish to the contrary; while on the other hand, the Prayer-Books and Catechisms of the Church of Rome may be used, if there be no Protestants present; and in fact these with numerous other books on Catholic doctrine are taught in four-fifths of the National Schools of Ireland.

light—for with such an explanation, there can be no mistake on the question—no one need be deceived as to the character and intention of the National Board.

From the statement, however, one thing is evident, that the nation is now paying a tolerably large sum for the instruction of the children of Ireland in the ROMISH RELIGION. According to the Archbishop seven-eighths of those in the schools are Romanists, consequently this proportion of them at least are so instructed; and this with the sanction and approval of a Protestant Archbishop and a Presbyterian Divine. I ask, therefore, any individual who calmly considers the entire bearing of the argument, to say can there be a reasonable doubt of the schools of the National Board, as now established, having a direct tendency to perpetuate Popery in the land.*

The amount granted this year to the Board by Parlia-

Amount paid
for Romish
Education in
Ireland.

* Did a doubt remain on any mind that the present National Board system was originally hatched by the Romish Priests and Prelates, it must be removed by a resolution passed a short time since, at a conference of the Romish Clergy, assembled for the especial purpose of considering the question of National Education:—

"Resolved unanimously.—That, notwithstanding our anxiety for the diffusion of knowledge, we can never give our co-operation and support to any system of education intended for our people, in which the authority of their pastors will not be fully recognised, and that no system of education can, or ought to give confidence and satisfaction to the Catholic people of Ireland, which will not be based on Catholic principles, and placed under Catholic control."

That the entire must not only be under the Romish Priests of Ireland, but also under the direction of the Holy See, is evident from the following paragraph appended to the preceding:—

"Besides the subjects comprised in our resolutions, some matters of the utmost importance regarding the national system of education, engaged our most serious attention at our meetings; and although in obedience to the instructions of the Sacred Congregation, we abstain from publishing any resolution or discussion thereon, it may be right to state, that it is the unanimous prayer of the clergy that the (Romish) archbishops and bishops of Ireland would, at their next general meeting, take the whole subject into their consideration, with the view of enforcing the conditions and recommendations on which the national system of education has been tolerated by the Holy See."

Endowment of Popery. ment was £85,000—out of this £10,000 was expended on the Presbyterian and Protestant schools, leaving £75,000 for those connected with the Church of Rome. While I write, a proposition is before the Government, and probably before this pamphlet is published, the demand will be complied with, as I understand Mr. Labouchere has approved of it, that the grant should be increased to £120,000; out of which, deducting as before, £10,000 for the Presbyterian and Protestant schools connected with the Board, there will remain for the endowment of Popery in this country no less a sum than £110,000 per annum—and let me say it is neither more nor less than an endowment. Into these statements I challenge enquiry, assured that they are correct.

Incorrect statements of Tourists. I have been thus minute with regard to the system of education now carried forward by the Government in Ireland, because I am aware much misconception has existed in reference to it, and that many excellent men have been deceived by the plausibility of the scheme, as originally propounded by Lord Stanley; and on this point I would observe, that great injury has been done by the hasty statements put forward by Tourists, as to the practical working of the system. On the one hand by those who, like the late lamented Charlotte Elizabeth, violently opposed the system—and on the other, by individuals like the Hon. and Rev. Baptist Noel, whose favourable observations told so powerfully on the people of England. I readily admit that many writers went to too great lengths in their censures on “the extracts,” and suchlike matters; but these did not render less important the greater evils of the system—and had Mr. Noel, and other occasional visitors, the same opportunity of constantly observing how the entire engine has been made to work in favour of Popish principles and practises—had they the same opportunity of observing the true character and conduct of the monks and nuns who teach in the schools, and of the

priests who superintend them*—or of the class and description of books *really read* in nine out of every ten of the schools—which individuals who are always resident in the country have—they would not have spoken of the system, either theoretically or practically, as they have done. They would have found that in most cases, while the “scripture extracts” are kept regularly in the schools, they are seldom looked at by the children; but that, in their stead, in three-fourths of the schools, orations delivered by Mr. O’Connell and other demagogues in Conciliation Hall, are constantly perused by those who can read.† Indeed, I think it would

Tourists
Deceived by
Misrepresentations.

* I have stated in a former page, that from the various orders of friars and nuns, dedicated to the Church of Rome, by particular vows, most of the masters and mistresses in the National Schools are selected; many of them being jesuits and jesuitesses. Of their determination to do all in their power to fill up the ranks of their church from among the Protestant children, we have had some convincing proofs in the mistresses appointed by the Board of Guardians in the work-houses of Dublin; some of whom have more than once, even at the risk of dismissal from their situations, kidnapped Protestant children, in order to train them up as Romanists. This fact I state from my own knowledge as a Poor Law Guardian.

† The writer in “the Patriot,” before referred to, observes—

“If the visiter happened to be a Protestant, known to be friendly to the Board, who had given notice beforehand of his coming, he would be received with marked courtesy. But such an inspection would signify nothing;—all idolatrous pictures and images would be removed from the walls; Roman Catholic books would be kept out of sight; all oral lessons, inculcating Popish notions and doctrines, would be avoided; O’Connell’s speeches would not be found pasted on the lesson-boards and couched over by the scholars. It is only where a visit is totally unexpected, and the visiter a person who excites no suspicion, that a glimpse of the truth is obtained. Where such visits have been made, the worst of the abuses we have just hinted at have been found to exist. The worst doctrines and practices of the Church of Rome have been found to be taught; and a friend of our own has found some of the most objectionable orations of the arch Agitator in the hands of the children, as reading lessons. Is any one so simple as to imagine, that Inspectors can prevent such abuses, or that a complaint to the Board would secure their being corrected? We tell him, he knows little of Ireland. * * * The whole affair is a clear and a very large gain to Popery. Missionary efforts among the Roman Catholics will, henceforth, be doubly difficult; their understand-

only be doing "justice to Ireland," were Mr. Noel, and others who have written on the subject as he has done, now to ascertain the real state of the case, and to set the English public right on some points to which allusions were made in their former publications; and if possible, have a Parliamentary Commission to inquire into the facts as reported.

Clergymen
of the
Established
Church
much to blame

And here, also, it may be right to observe, that while to the opposition of the priests the withdrawal of the grant from Kildare-place Society is mainly to be attributed, the Clergymen of the Established Church were not without their share of blame in the transaction; and I cannot but feel that the position in which they are now placed is something like a judicial punishment for the part acted by many of their number in reference to that Society. Not only did many of them appear perfectly indifferent as to whether the bible schools which it maintained, were supported by Government or not, but because the Committee of that Society would not sanction the introduction of the Protestant Catechism and Church formularies into the schools, they actually opposed the Society, and refused in any way to be connected with it.* Had the Prelates and Clergymen of the Protestant Church made the same effort to support the Society in whose schools the bible without note or comment was read, that they have since done to establish schools in which the catechism and other formularies of the Church are taught, and joined the Presbyterians in opposing the National system, it is considered by those best acquainted with the subject, that neither Lord Stanley nor Sir Robert Peel would have been able to succeed in their efforts to accommodate the priests, by establishing the National Board. That this opinion is correct, is

ings will be shut up against us by double bolts and bars of prejudice; their hearts will be harder to us than the nether millstone."—*The Patriot*, September 21, 1846.

* See Dr. Elrington's letter, in reference to his Father, the late Bishop of Ferns,

evident from what two of the Commissioners of Enquiry already referred to stated in their Report:—

"We have observed, during the two last years, indications of public opinion in various quarters, sufficient to satisfy us that neither from the clergy of the Established Church, nor from the Presbyterians, nor from any considerable portion of the laity, could we have obtained that co-operation in the plan which would have been *indispensably necessary* for its success."

Here again I deem it necessary to express my honest conviction, that to the very same exclusive and sectarian feeling may be traced the extinction or rapid decline of the London Hibernian Society, one of the very best institutions ever set on foot for the welfare of the poor of Ireland. It was commenced in the year 1806, by a number of gentlemen of various denominations, resident in London, "for Establishing Schools, and Circulating the Holy Scriptures in Ireland." In its fundamental principles it is stated, that—

Cause of the
Decline of the
Hibernian
Society.

"It being the grand object of the Society to impart Scriptural Instruction to those under their care, the only books provided by the Society, and used in its Schools, shall be the Holy Scriptures of the Old and New Testament, without note or comment, in the ENGLISH and IRISH languages, and the Society's Spelling Books in ENGLISH and IRISH."—and again,

"That every Clergyman and Dissenting Minister who is a member of the Society, shall be entitled to attend and vote at all the meetings of the committee."

In this way the Society went forward for upwards of thirty-five years, with a success commensurate to its liberality; when, unhappily for the country and the prosperity of the Protestant religion, in the year 1840, the spirit of Puseyite sectarianism having crept into the Committee, a compact was entered into between those of them resident in London and the Committee of the Church Education Society in this country, to change the name and objects of the Society, to give up their offices in Dublin, and connect it with the latter Institution.*

* In the Report for the present year, of the Ladies' Hibernian Society, for Educating Female Children, it is stated—"That it has been

In the year 1843 the change took place, when it was agreed that the name should thenceforward be—

"The London Hibernian Society, in aid of the Church Education Society for Ireland." "The affairs of the Society to be under the management of Members of the Churches of England and Ireland, out of whom the Committee shall be *exclusively* chosen." That "The *objects* of the Society are to *assist* Schools at present existing in the country, and to establish *new* Schools on an *improved system*, for the purpose of affording to the CHILDREN OF THE CHURCH,* instruction in the Holy Scriptures, and in the catechism and other formularies of the church, under the direction of the Bishops and Parochial Clergy, and under the tuition of Teachers, who are members of the United Church of England and Ireland."

Bad effects of
change in
London
Hibernian
Society.

How well the "new system" has worked, and how beneficial the change has been to the cause of true religion in Ireland, and to its poorer inhabitants, the following statement will demonstrate—

In 1831 the Receipts of the Society were	...	...	£7,000
In 1840 they had progressed to upwards of	...	...	10,000
In 1844, the year after that in which the change of name and objects was effected, they declined to	...	...	3,876
And in the present year, 1846, the amount returned is	2,450†		

A tolerably fair indication it must be admitted of the

more than once suggested to the Committee to lessen the time hitherto appropriated to the reading of, and committing Scripture to memory;" but we are told—"After mature consideration, they felt it right to pursue undeviatingly, the original plan of the Society." Well would it have been for the cause of truth in Ireland, had the Committee of the London Hibernian Society pursued an equally prudent course.

* See Bishop of Limerick's opinion in Appendix.

† The Church Education Society, instituted in 1839 for the education of its pupils on the principles of the Church of England, and supported wholly by voluntary contributions, (including the sums received from the London Hibernian Society as above) presents the following summary of its proceedings since its commencement :—

Years.	Schools.	Pupils.	Receipts.	Years.	Schools.	Pupils.	Receipts.
1839, .	825	43,627	£8,470	1842, .	1,382	185,096	£27,874
1840, .	1,015	59,067	£14,482	1843, .	1,729	102,528	£28,065
1841, .	1,319	60,643	£19,050	1844, .	1,812	104,968	£35,772

In the sixth report of this Society it is stated, that of the 104,968

feelings of the former subscribers and patrons, as to the propriety of adopting such exclusive measures.

While on this particular point—as my object is to trace the great leading evil of Ireland to its source, in order that a remedy may be applied—I feel constrained to notice the alienated feeling which exists between the Clergymen of the Established Church and the Ministers of the various other Protestant denominations in Ireland. That this unchristian and sectarian feeling has gradually increased during the last fifteen years, cannot be denied; while it is equally evident that just in proportion to the increase of this feeling, has been the decrease of exertion against the great antichristian power of Rome. The same sectarian spirit which led to the upsetting of the London Hibernian Society, has closed the Committees of the various religious institutions (with the exception of the Bible Society) against the Ministers of every dissenting denomination. Twenty years since the Church Clergyman and Dissenting Minister might be seen together on the platform of nearly every religious society on which they could meet without compromise of principle; and in the public discussions with the priests of Rome they appeared to be actuated by one heart, and one mind, "striving together for the faith once delivered to the saints."

Sectarian
feeling in
Clergymen of
Established
Church.

This feeling has long since evaporated—the truth of the matter is, that since the period at which so many of the Oxford divines were led, by the *ignis fatuus* of *apostolic succession*, into the bogs and quagmires of Puseyism and Popery—a narrow and sectarian spirit has unconsciously been creeping over the Clergy of the Episcopal Church in every part of the United Kingdom—while in many places

scholars on the rolls, 32,834 are Roman Catholics, and 13,668 are Protestant Dissenters. In 1840 the number of children in the schools of the London Hibernian Society amounted to 114,170: 3,763 being adults, of the children in the daily schools 55,168 were Protestants, Episcopalians, and Dissenters, and 33,220 Roman Catholics.

not a few of them, by maintaining Puseyite principles, have given the people too much reason to form the same opinion of them that was entertained of the Clergy in the time of James I. that "the King's priests were little better than the Pope's priests."

Sectarian
feeling of
Dissenters.

But on this subject I trust I shall not be mistaken, as I should by no means wish to insinuate that the entire fault of this sectarian feeling rests with the Clergymen of the Establishment, and that the Dissenters are not at all to blame! On the contrary, I conceive that a very considerable share of the guilt lies at the door of the latter—that they, by their unkind and uncourteous bearing, have evoked much of the unfriendly feeling which has been manifested. By their forgetfulness of the great object of their mission, to preach the gospel, and to inculcate peace and good-will, and, not unfrequently, from the very unchristian and uncalled for attacks which they have made on Clergymen of the Established Church, in the districts where they have been for a time located, they themselves have generated the unchristian spirit of which they have complained, and called forth those invidious observations, which never would have been made had they acted more in the spirit and temper manifested by their Lord and Master, and his Apostles. That this remark is applicable to nearly every dissenting denomination in the country I have no hesitation in saying—the Presbyterian, the Baptist, the Independent and the Methodist—have in their turn contributed their quota to the production of the feeling which has tended so much to keep up the estrangement complained of.

Those who can at all remember how matters stood some fifteen or twenty years ago, and who have since then observed passing events, must admit the justness of these remarks. The antipopish spirit which was roused throughout the country by the discussions with the Priests of Rome, produced, at it was calculated to do, a feeling of

friendly and fraternal regard between Churchmen and Dissenters, who, although disagreeing in minor points, advocated on the same platform the great leading doctrines of the Protestant religion—justification by faith alone, and the right of private judgment in the reading of the scriptures;—thus giving to the world a practical demonstration of the real unity which exists amongst Protestants, as to the fundamentals of their religion. There can be no question that by many this good feeling between the Clergymen of the Establishment and the Ministers of the various Dissenting bodies was not approved of. On the one side it was feared that principle might be compromised; while on the other side there were not a few who appeared to prefer the *regularly ordained* priest of Rome, who could trace his succession to St. Peter, to the Dissenting Minister, who laid no claim to such distinction.

Former good
feeling
between Epis-
copalians and
Dissenters.

On this point, if I mistake not, more than one of the dignitaries of the Protestant Church, were honest enough to place their sentiments on record—and judging from the specimen given in the appendix* there can be no doubt that the feeling then was the same as that lately propounded by His Grace the Archbishop of Dublin, that the Romish priests should not be interfered with—that they should not be disturbed in the quiet possession of their flocks; but that the Protestant Clergyman should confine his ministrations to those of his own flock and denomination, and that the poor Romanists should be left to the guidance of their regularly appointed spiritual instructors—the priests of the church of Rome. Acting on this principle every thing of a controversial character or tendency was discouraged in high places; and in a short time the effect became visible! What was fashionable in the Episcopal

* See extract from "Conversations of the late Bishop of Limerick, the Right Rev. — Jebb, with a gentleman in Cambridge," given in the Appendix.

Romanists
take advantage of Dis-
agreements
between
Protestants.

palace, soon became fashionable in the Protestant pulpit; sermons on the errors of popery were discontinued, and efforts to enlighten the Roman Catholics were in a great measure given up; while on the other hand the good feeling which had begun to shew itself between the Clergymen of the Establishment and Dissenting Ministers gradually subsided; and in several instances, between those who had a short time before stood together as soldiers under the one great leader, many unpleasant skirmishes took place. All this time the priests of Rome were busily engaged in fortifying their entrenchments; and taking advantage of the favourable turn in their favour—observing that the various bodies of Protestants were either quarrelling amongst themselves, or sleeping at their posts—they pushed forward their own particular interests in every possible way; and thus, through the folly of Protestants, they have now gained an eminence from which, I fear, it will be found very difficult to dislodge them.

On these points then, it is surely the wisdom of Protestants of every denomination to take a lesson from experience. If, while they were united and energetic in their endeavours to oppose error and spread the truth, the blessing of God rested evidently and abundantly on their exertions; and if, while they have been disagreeing amongst themselves, the enemy of truth has “stolen a march upon them”—should they not from these considerations be induced to retrace their steps, and endeavour to regain their former position? Should they not, in the strength of the Lord, determine, that from henceforward, amongst all who hold the Head, and “who love the Lord Jesus in sincerity and truth”—and who, from love to him, love all who bear his image—“all anger, and wrath, and bitterness, and evil speaking, and all uncharitableness shall for ever cease;” and that from this time forward, the kindest feelings of Christian affection and regard should not only be cherished in the heart, but

manifested in the life and conversation—especially amongst those who “minister in the word and doctrine”—so that the world may be constrained to take notice of the change, and to say, “see how these Christians love?”

It has been well observed by that excellent Christian Minister, the Rev. Edward Bickersteth, that “Rome stands chiefly by the divisions of Protestants,” that “she points to our disagreements—though they be about minor things, and outward forms, and though we agree in the great and vital essentials of gospel truth—and glories in her unity, though it be merely a formal agreement in outward things, and a bare profession of Catholic truths, joined with most antisciptural and fatal errors.” Shall, then, the *apparent unity* of Romanists tell upon the world at large, while the *real unity* of the people of God lies hid under a bushel, and the cause of Christ suffers by their unfaithfulness? Common sense forbids such an impolitic line of conduct—our common religion forbids it—and the best interests of the land in which we live forbid it. Let an exertion be made, therefore, by all parties, to abate the evil—let the high Churchman determine to forego his “pride of caste,” and his fancied superiority over his Dissenting brother in the ministry—and let Dissenting Ministers of every denomination determine in the strength of the most High, henceforward to give no just cause of offence to his brother in the Establishment—to refrain from those harsh and unchristian attacks which were but too well calculated to wound the best feelings of Christian brethren in the Episcopal Church, and which never yet did any good to the cause of truth.

Rev. Edward
Bickersteth's
opinion.

I am aware that from those who believe in “Apostolic Succession”—little in this way is to be expected;* but to

* Speaking on the subject of the Evangelical Alliance, to an esteemed friend, a fellow of Trinity College, Dublin, who has unfortunately been

those Evangelical Clergymen of the Church of England, who prefer the dictates of Revelation to the dogmas of the Fathers, and the rules laid down by our Lord and his Apostles, to the traditional observances of "the Church," the Christian public now look with confidence, assured that for the sake of truth, and to meet the exigencies of the present perilous times, they will forego feelings which they may hitherto have cherished; inasmuch as nothing less than a great and united exertion on the part of Christians of every denomination, can save Ireland from becoming a prey to the worst evils which Popery can inflict.

No compromise of principle required

But let me not for a moment be mistaken—I ask not for the slightest compromise of principle—let principle be maintained—but "let love be without dissimulation"—and in the maintenance of principle, let it still be evident that Christian love prevails. I feel, indeed, that there is nothing whatever to prevent this being carried out to the fullest extent in Ireland, where it is especially the interest of all that it should be so. Liberty of conscience, and the right of private judgment, are the unalienable birth-right of the Christian, and should be equally respected by the Churchman as by the Dissenter; and surely the one has as good a right to maintain his opinion that religion should be supported by the voluntary offerings of those who love and value the truth, as any other Christian brother has to contend for religion being supported by the State. On points like these they must agree to differ; but let not their differences on these minor matters, prevent their joining together in exertions to save immortal spirits from eternal woe, or in endeavours to stem the current of immorality

led away by "The Fathers," into a belief in "Apostolic Succession;" he frankly admitted that he felt it would be his duty, did he not believe in this doctrine, at once to join with the ministers of the various Protestant Churches, in efforts for the common good of the people of the land; I should therefore hope, that the evangelical clergymen of Ireland, will look at the matter in this light, and act accordingly.

and wickedness with which so many portions of this island have for years past been deluged.

That the land in which we live has a peculiar claim on the attention of British Christians, I think will be very generally admitted; it is beset with many evils, and the friends of truth have much to contend against in their endeavours to benefit it. I have already shown this in two important particulars, but in order still further to stimulate Christians to great exertions in this good cause, there is one other topic to which I shall now call their most serious attention—I allude to the proposition which is to be brought under the consideration of Government, for paying the Priests of Rome, in a way similar to that in which the Ministers of the Presbyterian Church are paid. I believe there is now little doubt that if Government themselves do not originate such a measure, they will offer no opposition to those who do so. By a Roman Catholic barrister, a member of "Conciliation Hall," I am assured, that not only is the proposition to be brought forward, but that the priests, with all their pretended dislike to the measure, are perfectly prepared for it; and in the best informed circles it is known that this is the secret of Mr. O'Connell's present line of action—that this is at least one of the causes why he and the priests have withdrawn their opposition to the British Government, and divided with the "Young Ireland" party, is now admitted by their best friends.

Proposition for Paying the Romish Priests.

It will be remembered, that when in the year 1825, the proposition for paying the Priests of Rome out of the public funds, was brought under the notice of Parliament by Lord Francis Leveson Gower, it was rather favourably received by the House of Commons; as it appeared on a division, that there were 162 members for the motion, and 205 against it. There can be little doubt, therefore, from the increase of ultra liberals and Roman Catholics in the House, that unless some vigorous measures are at once

Proposed
Scale of
Salaries to
the Priests.

adopted, to take the sense of the people of England on the question, and to give an unequivocal demonstration of their hostility to it—if made a Cabinet question, and brought forward under the auspices of the Government, it will be carried by a considerable majority; and thus the fate of Ireland will be irrevocably sealed. From the scale of payment submitted to the House by Lord Gower, in 1825, it appeared that, calculating on the most moderate ratio of remuneration, £234,400 yearly would have been required to provide for the various orders of the Romish Clergy—the following was his estimate:—

4 Archbishops	...	£1500 each	...	£6,000
22 Bishops	...	1000 "	...	22,000
26 Deans	...	400 "	...	10,400
200 First Class Priests	...	20l "	...	40,000
800 Second Do.	...	120 "	...	96,000
1000 Third Do.	...	60 "	...	60,000
				£234,400

If then, at that period, it would have taken £234,400 to pay 1,100 priests, the number calculated for, it follows that to pay 4,500, the actual number now in Ireland, even on the same low scale, about £1,000,000 annually would be requisite; to which if we add £110,000 for teaching the Romish religion to the children in the National Schools, and £70,000 for the education of the priests in Maynooth College, we find a total of £1,180,000 to be paid annually for teaching Popery to the people of Ireland, out of the coffers of the English Exchequer. Whether or not the Protestants of England are disposed to say "content" to such an extravagant expenditure of the public money, I shall leave to themselves to decide. They have the matter now fairly placed before them, and coupled with this warning, that unless some very extraordinary effort is made by the Christian public of England to prevent such a consumption, it will most assuredly take place—as it is evident those at present placed at the head of public affairs, are extremely anxious to make it appear that they are still better

disposed than the late Premier, in his closing address, stated himself to be, to show particular favour to the Roman Catholic party.* Here, then, I would raise the voice of warning, and say—"now is the time for exertion"—for if once the incubus is placed fairly on the shoulders of the nation, although England may ultimately groan beneath the burden, she will not possess the power of shaking it off. Let Rome and her partizans but once get into the seat of power, and be able fully to influence the councils of the State, and vain will be the exertions of the entire body of Protestants to regain their former position, or maintain either civil or religious freedom in the land.

As the proposed payment of the priests of Rome appears to be one of the most important subjects which could, at the present moment, be brought before the minds of the Protestants of Great Britain, I shall make no apology for adverting briefly to one or two of the more popular arguments which have been used by those friendly to the measure—first, that inasmuch as the religion of the people of Ireland was originally that of the Church of Rome, and as the church property of the country formerly belonged to the ancestors of the present race—it is only fair, as this property was taken from them and given to the Protestants—to make them some restitution, and in the way of a *Regium Donum*, or a more permanent tax on the land, to make amends for past grievances.

In the year 1838, during a debate on the tithe

Answers
to arguments
for paying
Romish
Priests.

* From the reports of proceedings at "Conciliation Hall," in the public newspapers, it appears that the Lord Mayor of Dublin declared, on Monday, the 9th November instant, amidst loud cheering, that the Lord Lieutenant of Ireland had received instructions to place all the patronage of the country in the hands of Mr. O'Connell; and his Lordship called on the meeting to approve of the Government on account of this feeling.—That this statement is not far from the truth appears evident from several statements which have since appeared in the public journals of the day.

question in the House of Commons, Mr. O'Connell observed—

Mr. O'Connell's Claim to the Church Property of Ireland.

"It (the church property) was a property left by their Catholic ancestors to the Irish people, and left for exclusively Catholic purposes. It was not left to the Protestants, for the name was then unknown; but an Act of Parliament took it away from those to whom it was bequeathed, and gave the property of the majority to a small minority, for Protestant purposes. Could they suppose that an Act of Parliament could blot out the ancient recollection that the property originally belonged to the Catholic Church? It could not, and the recollection would remain for ever."

The same, or similar sentiments, have been reiterated from time to time in both houses of Parliament. Lord Sandon, during the debate on the Maynooth question, little more than a year since, stated, that—

"Without any change in the religious principles of the people their property was taken from them, and that they might now look upon the measure proposed as some restitution for the spoliation thus committed."

At the time Mr. O'Connell made the observation to which I have referred, I addressed a letter to the Editor of "The Times,"* which occupied more than two closely printed columns of that periodical; in which I showed, from incontrovertible historic proof, by evidence taken from Roman Catholic and Protestant writers, that the learned Gentleman's assertion was altogether unfounded; that, on the contrary, the Roman Catholics should be the last parties in existence ever to refer to their acquisition of the properties of the church in Ireland, inasmuch as their

* The letter referred to, headed, "Mr. O'Connell and Church Property in Ireland," appeared in the *Times* of the 13th August, 1838, and was copied into the *Christian Examiner* in this city, with the following observations, written, as I was informed at the time, by a talented Clergyman now on the Episcopal bench:—

"We cannot refrain from giving an extract from a Letter to the Editor of the London Times Newspaper, from Mr. P. D. Hardy, in reply to Mr. O'Connell's assertion in the House of Commons, during the debate on the Tithe Question. Indeed the whole Letter deserves a longer existence than can be afforded by the ephemeral pages of a newspaper."

possession of that property was connected with one of the blackest deeds of perfidy on the part of Romish Ecclesiastics, which could possibly disgrace the historic records of a nation; and that to it may be traced nine-tenths of the miseries which Ireland has endured during the last six centuries.

To enter at length into such a subject, in a work like the present, it is evident would be altogether out of place; to a few of the more striking facts, however, it appears absolutely necessary to refer—for let the church property of Ireland belong to whom it may, one thing can be most distinctly demonstrated, that unless it belong to the Church of Rome, in virtue of our country having been conquered for Pope Adrian, by Henry II., that church can have no claim to it whatever. That the portion of the church property which at that time fell into their hands, was originally given voluntarily to a church, or rather to a number of churches, differing as widely from the Church of Rome as the east does from the west, has been clearly proved, not only from authentic historical records, but from the evidence of ecclesiastics connected with Rome; and from the bulls and anathemas of popes, who for centuries endeavoured to establish their authority in Ireland, without being able to accomplish their purpose. That the Christian religion had been introduced, and Christian churches formed in Ireland a length of time previous to the arrival of any Romish missionary in the country, is generally admitted, even by Roman Catholic historians and writers. The abbé M'Geoghegan, Dr. O'Connor, Colgan, and numerous other Irish writers, admit the fact, as stated in the works of Archbishop Ussher, and, more recently, by Dr. Lannigan.

Romanists have no just claim to the Church Property.

However, as it is not my intention to write an Ecclesiastical History of Ireland, I shall merely supply a few particular items to prove my position, that the Church of Ireland did not derive its origin from the Church of Rome,

and that it was not in any way connected with or dependent upon that church, till the middle of the twelfth century, when the King of England and the Pope of Rome joining the spiritual with the temporal power, forced the native Christians to submit, or leave the country. The following condensed extracts from a rather lengthened work which I had prepared,* I now submit as conclusive on this question.—

Early History
of Ireland.

By whom Christianity was at first introduced into Ireland has never yet been ascertained;† though it has been distinctly shewn that the churches established were of Eastern and not of Western origin. In the controversy concerning the time of celebrating Easter, which took place in the seventh century, this was made apparent; Colman, bishop of Lindisfarne, at a synod held at Whitby, in 664, in opposition to the Romish custom, advocating the Irish manner as being “the selfsame which St. John the Evangelist, the disciple whom Jesus especially loved, with all the churches under him observed.”

From all the information that can be obtained on the subject, it appears St. Patrick‡ first came to Ireland in the year 432. In 431, the previous

* Lest it might be supposed that in the epitome of Ireland's early history which follows, I had availed myself of the researches of others—of Mr. Mason, the Dean of Ardlagh, or of those who have more recently written on the subject of Ireland's early Christianity, I feel it necessary to observe that in the year 1815, having turned my attention to the subject, four papers of mine, in reference to it, appeared in consecutive numbers of the Irish Evangelical Magazine, with which I was then connected. I may also observe, that in another periodical, for which I subsequently wrote, some of the observations made in the present publication, in reference to the Education Commission, and the Maynooth Grant, were offered, as admonitory of the course which should be pursued by Protestants, to keep down the power of Rome. Had these been attended to, the priests would not now hold their present position. On the same subject I wrote an article for the Protestant Advocate.

† It is thought by some that to Polycarp, the disciple of John, Ireland was indebted for the first promulgation of the Christian religion. In some verses, written by Fridgeolus, the biographer of Wilfrid, it is said, “We do not abate by frivolous writings, but by the usage of our country, such as was given by Polycarp, the disciple of St. John.”

‡ That none of the Irish Divines were canonized for several centuries after the period in which they lived—in fact until the country was sold to Rome—is a matter of historic record.

year, we are informed by Prosper, in his Chronicles, that Celestine, bishop of Rome, sent Palladius as a missionary “to the Scots believing in Jesus;” and that he sent him with the express intent of inducing the Irish Christians to connect themselves with the Church of Rome, is also evident; as we are told by Prosper, he was sent here to become “the chief bishop.”†—He was, however, unsuccessful in his mission—the Irish Christians refusing to enter into any compact with him; and after staying a short time in this country, he was on his journey back to Rome when death cut short his career; he having, as some affirm, died of a broken heart, in consequence of not having succeeded in his mission.

That Patrick was not a Romish missionary, or sent from Rome, is evident from the fact, that he himself has stated it in his letter to Corrocius, still extant,‡ as well as from the circumstance that no mention whatever is made of him by the Romish writers of the day, although they have given a full and particular account of the mission of Palladius; and it is evident if Patrick, who is allowed on all hands to have been very successful in his exertions to convert the Irish, had been in any way connected with Rome, his fame would have been sounded forth by the same Prosper who tells of Palladius, and by other scribes and historians of the Holy See in Britain. Bede, a British Historian, connected with the Romish Church, in his “Martyrology,” simply mentions Patrick's name as connected with Ireland, but says not a word of his being in any way connected with Rome.]

Mr. Thomas Moore—whose desire to maintain the honour of the Romish religion is well known—referring in his “History of Ireland” to this particular subject, admits the fact of the Christian religion having been established in Ireland before the time of Patrick. Quoting a passage from his Letter or Confession, in which he says he had “visited remote places of the island, to which no preacher had gone before him,” Mr. Moore observes, “This plainly implies that in the more accessible parts of the country, Christianity had before his time been preached and practised.” See History of Ireland, Vol. I. page 221.

Camden tells us that “Ireland abounded with men of erudition and

* *Scots*—the name by which the Irish were formerly known.

† Pros. Chr. v. l. p. 391.

‡ Patricius, peccator, indoctus scilicet, *Hibernie* (in Ireland) constitutum episcopatum me esse fateor, Certissime a Deo accepti id quod ann. Inter barbaros itaque habito, proselytus et profuga ob amorem Dei.—*Epist. Cor. et Confes. Pat.*

It is thought, and with every appearance of probability, that Patrick was of Gallic origin, and that he was connected with the Gallic Church, which is admitted to have been of Eastern origin. While the greater proportion of the accounts transmitted to us, relative to the acts of St. Patrick, bear all the marks of legendary fiction, two or three papers, generally admitted to have been written by him, have been preserved; extracts from these have been given by learned antiquarians now living, among others, by Sir William Betham, in his Antiquarian Researches, and Etruria Celtica; and from these it is evident his system of Christianity was based upon the Scriptures, and opposed to the idolatrous superstitions of the Romish church. He died in the year 465, and was buried at Saul, in the County of Down.

Early History
of Ireland.

St. Patrick
not a Romish
Missionary.

Christianity
established in
Ireland before
St. Patrick's
time.

Early History of Ireland. genius, when learning was trampled on in every other quarter of the globe." This pre-eminence was occasioned not only by the safety of the asylum afforded in this sequestered isle, but by the discouragement given to free enquiry and knowledge by the Roman pontiff, so far as his influence extended; a striking example of which we have in the persecution of Virgilius, an Irishman, by Pope Zachary, for maintaining the sperical figure of the earth, and the antipodes. Speaking of the Seventh and Eighth centuries, Camden remarks, "In that age our Anglo-Saxons flocked from every quarter into Ireland, as to the emporium of sound literature. And hence it is that, in our accounts of holy men, we frequently read, *amandatus est ad disciplinam in Hiberniam*, he was sent for education to Ireland."—*Camden's Britt.* v. 3.

The early Irish Colleges

Religious Doctrines of the early Irish

The monasteries of Ireland, Ussher informs us, "in ancient times, were the seminaries of the ministry; being, as it were, so many colleges of learned divines, whereunto the people usually resorted for instruction, and from whence the church was wont continually to be supplied with able ministers." They were afterwards, no doubt, converted into receptacles for lazy fellows, who, connected with the Church of Rome, levied large contributions from the people; but prior to the English invasion and Papal usurpation, the inhabitants of Ireland "neither paid tithes or first fruits."*

But I come to the doctrines which were taught in those early days of the Irish Church: and first, I may observe, that the sacred Scriptures, both in the original and vernacular, were their principal study. It was for this study that the schools of Ireland were renowned.† We are informed by Bede, and he lived in the middle of the eighth century, that the rule of faith in all the Irish Churches was the Bible, and the Bible only—

* It has often surprised me how the Romish party in this country, at the present day, can ever complain of being obliged to pay tithes or church rates, when they must well know that the Irish Christians never paid tithes or tenths until forced to do so by the power of the Romish Church. In fact this was the cause why the Romish writers so abused them; as the following, from Bernard's life of Malachy, will demonstrate:—*Cum autem cepisset pro officio suo agere, tunc intellexit homo Dei non ad homines se, sed ad bestiam destinatum—Nusquam adhuc tales expertus fuerat, in quantacunque barbarie: nusquam respererat sic protervos ad mores, sic ferales ad ritus, sic ad fidem impios ad leges barbaros, cervicosos ad disciplinam, spurcos ad vitam.—Chrisiani nomine, re Pagani. Non decimas, non primitias dare, non legitima inire conjugia, non facere confessiones; penitentias nec qui peteret, nec qui daret penitus inveniri.—Bernard in vita Malachie, Cap. 6.*

Matrimony was celebrated by the magistrates, as being reckoned a civil contract, appertaining to their jurisdiction; but not solemnized by the priests, till this right was vested in them by the council of Cashel.—*Vide Girald Cambrensis. Can. 1.*

† *Superna quoque gratia se praeveniente, tanto studio divinas epotavit (Gallus) scripturas, ut de thesauro suo nova proferre posset et vetera. Obscura autem scripturarum tam sapienter, scire volentibus, reseravit, ut cuncti, qui ejus (utpote pueri) prudentiam et sermones audierant, admiratione eum et laude dignissimum judicarent.—Walafridus Strabo, in vita sancti—Galli. l. 1. c. 1.*

the same writer speaks of their ministers as most learned in the scriptures. And again, he mentions in his Ecclesiastical History, that "the Irish observed only those works of piety and chastity, which they could learn in the prophetic, evangelical, and apostolical writings, that "the continual meditation of the Scriptures was considered to give special vigour and vegetation to the soul;" while Columbanus says, "Let these be thy riches, the precepts of God's law."* "By means of which heavenly riches," says Archbishop Ussher, "our ancient Scottish and Irish prospered so well that many worthy persons in foreign parts were content to undergo a voluntary exile from their country, that they might freely traffic here for so excellent a commodity"—the Latin translation was in common use—but the Hebrew of the Old, and the Greek of the New Testaments, were those principally referred to by the learned divines of the day. In the extracts or quotations of the ancient Irish authors, to whom I have referred in various instances, the Greek, and not the Latin, is followed in the New; and in the Old Testament the Septuagint is adhered to.

Their views of the great leading doctrines of the Bible may be learned from the following: Sedulius, who lived at the close of the fifth century, observes, "Grace only makes the distinction between the redeemed and the lost, who, by a cause drawn from their common original, were created together in one mass of perdition." Again, "all mankind stood condemned in the apostatical root;" by the law, "comes neither the remission, nor the removal, but the knowledge of sin;" that "our sins are gratuitously forgiven us, without the merit of our works;" that, therefore, we are to rejoice, "not in our own righteousness, or learning, but in the faith of the cross, by which all our sins are forgiven us;" that "we esteem basely of Christ, when we think he is not sufficient for us to salvation," and that "as the soul is the life of the body, so faith is the life of the soul." That "the root of righteousness does not grow out of works, but the fruit of works out of the root of righteousness."†

These, and many like excellent sentences, which might be culled from the writings of the Irish divines of the fifth, sixth, seventh, and eighth centuries, will sufficiently show the reader that the doctrines held by the first Christian Churches of Ireland were perfectly in accordance with those which were delivered to the saints by our Lord and his apostles; and in no way savoured of the errors of Popery.

It will be seen also from various authorities, that the early Christians neither believed in a purgatory or in the efficacy of prayers for the dead. The first person by whom the idea of a purgatory was mentioned, was Henry, the monk of Saltrey, who lived in the year 1153; at a time when Romish errors began to be widely diffused in the land. It is

* See Bed. Eccl. His. Lib. 3. Sedul. and Claud Gal. 6. Ib. in Rom. 4; and Columb. in monast.

† Claud. lib. 2. Sedul. Carm. Paschal, in 1 Cor. 11. cum aliis antiquioribus innumeris.

Early Irish renowned for study of the Scriptures.

Doctrines taught in the early Irish Churches.

They did not believe in Purgatory or Prayers for the Dead.

Early History of Ireland. true that prayers were frequently offered after the decease of eminent and godly characters; but these were merely thanksgivings to God for his mercy to the individuals, and by no means intended as a propitiation for their sins.*

St. Patrick's Opinion. In a work written by St. Patrick, about the year 440, it is said, "there are THREE habitations under the power of Almighty God; the first, the low-
ermost, and the middle; that is, heaven, hell, and earth. The extremes are altogether contrary to each other; but the middle has some similitude to the extremes; for in this world there is a mixture of the bad and good together; whereas, in the kingdom of God, there are none bad, but all good: but in hell there are none good, but all bad; and both these places are supplied out of the middle: for of the men of this world some are lifted up to heaven, and others drawn down to hell; like are joined to like, good to good, and bad to bad; just men to just angels, wicked men to wicked angels; the servants of God to God, the servants of the devil to the devil; the blessed are called to the kingdom of God, prepared for them from the beginning of the world; the cursed are driven into everlasting fire, prepared for the devil and his angels."†

Opinion of Early Christians. This fully accords with the advice given by St. Hieronymus in the year 410, as quoted by Claudius Scotus, about 815, that "while we are in this present world we may be able to help one another, either by our prayers or our counsels, but when we shall come before the judgment seat of Christ, neither Job, nor Daniel, nor Noah, can entreat for any one, but every one must bear his own burden."‡

Celibacy not practiced by them. Celibacy was not practiced by the Irish bishops or priests, as most of them were married men; Patrick himself being son of Calphurnius, a deacon, and many of them were succeeded in their offices by their children.¶

They did not go to Confession. With regard to the Confessional, it is clear, from ancient history, that the Irish would not submit to it, till Malachy, the pope's emissary, forced it upon them. Bernard, who wrote in the twelfth century, in his life of that ecclesiastic, bitterly complains of this; he says, they "would not go to confession; that neither would the laity undertake any penance, nor their priests impose it;" that "Malachy instituted the most salutary practice of Confession, and the sacrifice of confirmation."§ While Alcuinus, a Romish

* Cot. edit. ab Usser. in Epis. Hib. Syllogi.

† Patric. de Trib. Habit. MS. Bib. Reg. Jacobæ.

‡ Dum in præsentis seculo sumus, sive orationibus, sive consiliis invicem posse nos adjuvari; cum autem ante tribunal Christi venerimus, nec Job, nec Daniel, nec Noë, rogare posse pro quoquam; sed unumquemque portare onus suum.—*Claud. in Galat. vi.*

¶ Siquis Clericus, &c.—et uxor ejus (Clerici Nimirum,) si non velato capite ambulaverit, pariter a Laicis contemnentur, et ab Ecclesia separentur.

§ Usum saluberrimum confessionis sacramentum confirmationis, contractum conjugiorum (quæ omnia aut ignorabant aut negligeabant) Malachias de novo instituit.—*In vita Malachiae. c. 2.*

priest, who lived at the close of the eighth century, complains, in writing of the Irish, that "no man of the laity will make his confession to the priests."* The ancient Irish, we are informed, "confessed to God alone, believing that God alone could forgive sins." Ussher remarks, there is no doubt that on particular occasions they both publicly and privately made confession of their faults; thus we read of one Fechuans, who being touched with remorse for some offences committed by him, fell down at St. Colive's feet, and confessed his sins before all that were there present.† The penance prescribed to such penitents, we are informed by Bede, was usually "that he should wipe away his sins by meet fruits of repentance;" but we read nothing of what is termed sacramental penance being admitted or required.

As to the priest forgiving sins, the ancient Irish believed that "God alone could forgive sins;" and Bede, although an English ecclesiastic, in writing on the ninth chapter of Matthew, thus proves the divinity of the Saviour.

In their churches they had no images or statues, which Sedulius and Claudius expressly condemn, and which other writers brand as heathenish and idolatrous.‡

It is agreed by nearly all historians that in the sixth and seventh centuries there were, at least, three hundred and sixty churches in Ireland, each church having its own bishop or pastor, completely independent of foreign influence. On this point Archbishop Ussher observes, "We read in Nennius, that, at the beginning, St. Patrick founded here three hundred and sixty-five churches, and ordained three hundred and sixty-five bishops, besides three thousand Presbyters. In process of time, the number of bishops was daily multiplied, according to the pleasure of the metropolitan, (whereof Bernard much complains); and that, not only so far that every church almost had a separate bishop, but that in some "towns or cities, there were appointed more than one; yea, and oftentimes bishops were made without having any certain bishoprics assigned to them."

That the clergymen connected with the Church of Rome would not allow the ordination of the Irish clergy or bishops to be regular, appears from the following extract of a decree passed by the Saxon bishops in the sixth century: "Such as have received ordination from the Scot's bishops, let them be again confirmed by a Catholic bishop, and let the churches be sprinkled with exorcised water,"§ &c. While the followers of Rome acted

Early History of Ireland.

They had no Images in their Churches.

Number of Churches in Ireland in the Sixth Century.

* Alcuin. Epist. 26.

† Coram omnibus qui ibidem erant peccata sua confessus est. *Adam. vit. Col. lib. 1 c. 16.*

‡ Recedentes a lumine veritatis sapientes, quasi qui invenissent quo modo invisibilis Deus per simulacrum visibile coleretur.—*In Roman. 1.* Deus nec in metallo aut saxo cognoscitur.—*Claudius Scotus, l. 2. in mat.*

§ From the records of Rome we learn, that after the Irish missionaries had been driven out of Wales by the agents of the Pope, the churches were consecrated after the Romish fashion.—*Bede b. 3, c. 23.*

Early History thus to the Irish, the latter treated "their religion and their faith no better of Ireland. than if they were Pagans."* One of the bards, in reference to the Romish corruptions which prevailed in other countries, in 610, wrote some verses; of a portion of which the following is a literal translation:—

"Woe be to that priest born,
That will not cleanly weed his corn;
And preach his charge among;
Woe be to that shepherd (I say),
That will not watch his flock alway,
As to his office doth belong.
Woe be to him that doth not keep,
From Romish wolves his gentle sheep,
With staff and weapon strong."

A warning which, by the way, we may observe, appears to be fully as much needed at the present moment as it was in the year 610.

Rome had
gained no
footing in
Seventh
Century.

From these various statements of Romish writers, it appears certain that in the middle of the seventh century, Rome had gained no footing in the country—that at that time the Irish churches were not considered as connected with Rome, is also evident from the fact, that though the English churches were represented by their bishops in the Council of Nice—those of Ireland were not. This is still further made apparent by what Bede mentions, that "no one had even furnished them with the Synodal decrees for the Paschal observance."

Of the public services in the ancient Irish Churches it may be sufficient to observe, that, the forms of worship were not confined to any particular order; for, as Ussher has it, "divers rites and manners of celebration were observed in various parts of the kingdom." Nor was there any regular form of Liturgy until the Roman missal was introduced by the Pope's legates in the twelfth century. In proof, Gillehartus, in writing to the clergy of Ireland about that time, says, that he sends them a regular form, in order that "the various schismatical orders with which almost all Ireland has been deluded, may give place to one Catholic and Roman office."†

In reference to the ordinance of the Lord's Supper, it appears that previous to the Romish usurpation, in the twelfth century, the Irish Christians received the sacrament in both kinds, just as we do, as a commemoration of his dying love. On this subject one of the ancient Irish writers, Sedulius, who flourished about the year 490, beautifully and expressively observes, "He left us a memorial of himself; even as if one that was going a far journey should leave some token of affection with a loved companion; that as often as he beholds it, he may call to remembrance his benefits and friendship."

* Bede lib. 2, c. 20.

† Ut diversi et schismatici illi ordines, quibus Hibernia pene tota delusa est, uni Catholico et Romano cedam officio.—*Prolog. de usu Ecclesiastico, et ab Usserio, in Epist.*

When, in the ninth century, the doctrine of transubstantiation was first broached by the Church of Rome, it was at once attacked by Johannes Erigena, well known as a favourite of Charles the Bald—who had to fly from that court and country in consequence of himself and his book being condemned by the then reigning pope, who had no other way of confuting it.*

That the ancient Church of Ireland for several centuries maintained its independence is admitted by writers on every side of the question, Roman Catholic and Protestant. That it was not esteemed to be a political empire, or "an organised society, with a proper subordination of officers and subjects," but the congregation of the faithful throughout the world, however differing in discipline or modes of worship, we learn from Claudius, a very celebrated writer of the ninth century, who tells us that "the sons of the church, they held to be all those who from the beginning of the world, to this time, have attained to be just and holy."†

From the concurrent testimony of Irish writers, it appears that from an early period the greatest exertions were made by the Church of Rome to induce the Christians of Ireland to adopt its forms and ceremonies—but without any effect—the Christian bishops of Ireland, in the sixth century, refusing even to sit at meat with the emissaries of the Pope.‡

Exertions
made to in-
duce the
Early Chris-
tians to join
Rome.

That the churches in Ireland were in no way connected with Rome is also proved beyond a doubt by various remonstrances from Popes and others. Thus, Honorius I. in the seventh century, exhorts the Irish "not to esteem their own small number, seated in the extremities of the earth, to be wiser than the ancient or modern churches of Christ, throughout the world."|| And, again, Cumthian, a proselyte to Rome, writing to Segian, Abbot of Columkill, desires him to consider which is most likely to be right, the Greeks, Romans, and Egyptians, or a parcel of Britons and Irish.§

* *Johannus Scote liber de Eucharistia lectus est et condemnatus.—Lanfranc de Eucharist. contra Berengar.* Inter cetera fecit librum de Eucharistia qui postea lectus est, et condemnatus in synodo vercellensi, a papa Leone celebrata.—*Joan Paris ad annum 877.*

† *Ecclesiæ filii sunt omnes ab institutione generis humani usque nunc quotquot just et sancti esse potuerunt.—Cland. lib. 2 in Mat.*

‡ *Nam Daganus Episcopus ad non veniens, non solum cibum nobiscum, sed nec in eodem hospitio quo viscebatur, sumere voluit.—Bede. His. Eccles. l. 2. c. 4.*

|| *Exortans, ne paucitatem suam in extremis terræ finibus constitutam, sapienter antiquis sive modernis, que per orbem terræ sunt, Christi ecclesiis æstimarent.—Bede. His. Eccles. l. 2. c. 19.—Videatur etiam fusim de hac re. l. 3. c. 25.*

§ *Vos considerate—utrum Hebræi, et Græci, et Latini, & Ægypti, simul in observatione præcipuarum solemnitate uniti; an Britonum Scotorumque particula qui sunt pene extremi, et (ut ita dicam) mentagrae orbis terrarum.—Cumthian Hiberni ad Segianum Huensem Abbatem Epistole M. S. in Bibliotheca Canton et edit. ab Usser. in Epistolar Hybernica Syllogi.*

Early History of Ireland. In the year 592, Pope Gregory I. addressed a letter to the Irish Christians, inviting them to unite with Rome,* and afterwards, Lawrence, Archbishop of Canterbury, and his associates, sent an epistle to them, "exhorting, beseeching, and conjuring them to unite with the Romish Church."†

The first regular attempt made by a Romish pontiff at subjugating the Church of Ireland, was in the year 1127 when Giliebus, an Ostman, bishop of Limerick, received the commission of Legate from the Holy See; after him Malachy, Bishop of Armagh, was appointed; but it was not till 1152 that Cardinal Paparon, *legate a latere* of Pope Eugenius III. convened a council at Kells, and in that assembly the supremacy of the Roman pontiff was for the first time acknowledged by the Irish clergy. Paparon had brought four "palls" from Rome, and these were the first used in Ireland.‡

No Archbishops in Ireland till Twelfth Century.

Some Romish Historians speak of sundry *archbishops* being in Ireland between the time of St. Patrick and Mallachius; but Giraldus Cambrensis informs us, that although St. Patrick chose Armagh as his seat, and appointed it to be, *as it were*, a metropolitan See, and the proper place for the primacy of Ireland, yet, withal, he states distinctly "there were no *archbishops* in Ireland, but that bishops only consecrated one another, until Paparo brought the four palls."|| The bishop of Armagh was styled *archbishop* by foreign writers, out of respect to St. Patrick; Armagh being considered by them his See; other Irish divines were also so styled by such writers, though they did not assume any such dignity§ On this subject, Gilbertus, a Romish divine, thus writes, "What can be more indecent or schismatical than that the most learned of our order should be regarded as a *private layman in another man's church*." Ultimately the power of the Romish See was brought to bear upon

* Unde iterum habitual locutione, charitatem vestram admoneo, ut (quoniam, deo suffragante, fidei nostræ integritas in causa trium capitulorum inviolato permansit) mentis tumore deposito, tanto citius ad matrem vestram, quæ filios suos expectat et invitat, Ecclesiam redeatis; quanto vos ab a quotidie expectari cognovistis.—*Greg. Regis. l. 2. Epis. 36.*

† Scripsit cum Episcopis suis adhortatorium ad eos epistolam; obsecros eos et contestans, unitatem pacis, et Catholicæ observationis cum ea, quæ toto orbe diffusa est, Christi Ecclesia tenere.—*Bed. Hist. Eccles. l. 2. c. 5.*

‡ The ancient PALL, from the Latin pallium, was a magnificent habit in which the metropolitan Romish bishops were invested at their consecration. It is at present a narrow piece of cloth which is thrown over the shoulders; without this they cannot call a council, bless the chrisms, consecrate churches, &c. The ancient Irish bishops never used them.

|| Archiepiscopi vero in Hibernia nulli fuerat, sed tantum se Episcopi invicem consecrabant; donec Johannes Papyrio, Romanæ sedis Legatus, non multis retro annis advenit, &c.—*Girald. Cambrensis. Topograph. Hibernia. dist. 3. c. 17.*

§ Hic (Gelasius) primus Archiepiscopus dicitur, qui prima Pallio usus est. Alii vero ante ipsum solo nomine Archiepiscopi et Primates vocabantur ob reverentiam et honorem sancti Patricii, tanquam Apostoli illius gentis.—*Annal. Hibern. a Camdeni edit.*

all who remained firm to their principles; and in the end they were either exterminated or driven out of the country.*

The last remnant of the real Christian people of Ireland were the Culdees, who, by their Christian conduct, extorted even from their enemies, a meed of praise sufficient to shew their real character. Some of them took refuge in the Hebrides, and the various neighbouring islands—while others emigrated to parts of England and the Continent, where they established schools and planted Christian churches. The light of divine truth, thus driven from the island, the people relapsed into a kind of semi-barbarism. For centuries matters remained in this position, or rather they grew worse and worse; and even when in other countries reason slowly awakening from the slumber of ages, discovered the imposition, and dissolved the spell by which the Church of Rome had continued to keep the minds of men in bondage, but a few faint beams of that glorious reformation reached the shores of Ireland. Its North-east frontiers were, indeed, in a measure irradiated; but the rays were so faint and feeble as to have left altogether unblest its Southern and Western districts; the consequence is, that Ireland presents at this moment one of the most humiliating spectacles which can be placed before the mind of man—a people surrounded with as many natural advantages as could possibly be found in any portion of the globe, and yet, sunk down into the lowest state of poverty, degradation, and wretchedness. Millions of them perishing for want of the commonest articles of food, and depending altogether on eleemosynary aid for their very existence.

Relapse of Early Irish into semi-barbarism.

Such then was the Irish Church, and such the religion established in the country,† at the period when Pope Adrian granted the Bull to Henry II.‡ authorizing him to

* Dr. Chalmers, in his "Caledonia," says "The Culdees gradually fell a sacrifice to the Moloch of superstition—but it was upon the altar of their ancient faith."

† In the hasty sketch I have thus given of the early Christian Churches of Ireland, I would not have it supposed I considered them perfect, or that they had nothing wrong in their constitution; nor would I insinuate that the entire of the inhabitants of Ireland were real Christians. The excellent men who lived in the earlier ages never made any such representation; on the contrary, Gildas, a writer of the sixth century, complains that "the number of the faithful in his time was exceedingly small; and there can be no doubt that at the very time when the island was blessed with the greatest number of faithful men, and the purest churches, intestine wars raged violently among the princes and people of the various portions of the island."

‡ "Adrian, a servant of the servants of God, to his son in Christ Jesus, Henry, King of England, sends greeting an apostolical benediction—The desire your magnificence expresses, to advance the glory of your name on earth, and to obtain eternal happiness in heaven, deserves the

Bull of Pope Adrian for Henry II.

Early History of Ireland. come over and conquer this country: a document which will stand as an imperishable monument of the intolerance and rapacity of the Romish power, of the high character and integrity of the ancient Irish Christians, and of the cruelty and injustice exercised towards them by Romish Ecclesiastics; who, for their own aggrandizement, allowed the people to be sacrificed. Henry's letter to his Holiness, at once furnishes a specimen of the most contemptible and hypocritical dissimulation, and proves that the Irish Church was not under the controul of Rome. In it he observes that—

Henry II.
Letter to
Pope Adrian.

"As the Irish were *schismatics and bad Christians*, it was necessary to reform them, and oblige them to own the *Papal authority*, which they had hitherto disregarded; and that the most probable means to attain this end was to bring them into subjection to the crown of England, which had even been devoted to the Holy See."

highest commendations; for as a good Catholic Prince, you are very solicitous to enlarge the boundaries of the church, propagate the knowledge of the truth among the barbarous and ignorant, and pluck up vice by the roots in the field of the Lord; and with this view you apply to us for countenance and direction. We are, therefore, confident that your undertaking will be crowned with success, since whatever is undertaken from a principle of faith and religion, never proves abortive.

"It is certain that, according to your own confession, Ireland, as well as all other islands that have embraced the doctrines of Christianity, is unquestionably St. Peter's right, and belongs to the jurisdiction of the Romish Church: and for this reason, after mature deliberation, we have concluded it to be expedient to plant in that island colonies of the faithful that may be acceptable to God.

"You have given us to understand, most dear son in Christ, that you intend an expedition into Ireland, in order to reduce it into subjection to just laws, and to extirpate vice which has long been triumphant there: and you promise to pay us out of every house an annual acknowledgment of one penny; and to maintain the rights of the church without the least detriment or diminution. Upon this promise we readily consent and allow that you make a descent into that island, to enlarge the boundaries of the church: to reform the manners of the natives, and to promote the growth of virtue and the Christian religion; and we exhort you to do whatever you apprehend to be proper to promote the honour of God, and the salvation of the people, whom we charge to own you for their sovereign lord. Provided that the Peter's pence be punctually paid, and the rights of the church inviolably preserved. If then you put your design into execution, labour above all things to improve the natives of Ireland in virtue, and use both your own and the endeavours of those you shall judge worthy to be employed in this work, that the Church of God and true religion may flourish in the country, the honour of God, and the salvation of souls in such a manner advanced as may entitle you to an everlasting reward in heaven, and an immediate one on earth.

ADRIAN."

Dr. Lannigan in his Ecclesiastical History, as well as several other Romish historians, in reference to the usurpations of Henry, speak of its having been effected by bribed and treacherous Ecclesiastics, acting in concert with foreign emissaries;* and when an effort was made to enforce uniformity in modes of worship, and to establish compulsory taxation for the support of religion, we are informed by these same Romish Historians, that "the Irish people and clergy disregarded these decrees passed in foreign synods, and continued to observe only their own ecclesiastical rules."

From the dates of the foregoing particulars it will be seen that the Irish Christians were the last on the face of the globe to submit to the domination of the Romish See; and that they did not submit till forced by the sword of a tyrant, aided by the powers of a pope. Numbers emigrated to other lands, and the remainder were forced to submit. So great was their abhorrence of the intolerance of Rome, that they even refused to admit a legate from the pope to a conference, nor would they sit at meat with one of his emissaries. These are historical facts—all of them capable of the fullest proof—and most of them admitted by Protestant and Romish historians; the entire clearly proving that when the rest of Christendom had yielded up their consciences to the keeping of their priests, and the rights and exercises of private judgment were lost sight of, the Irish Christians maintained their privileges. Speaking on these points, Mosheim observes:—

"The Irish or Hibernians, who, in this century, were known by the name of *Scots*, were the only divines who refused to dishonour their reason by submitting it implicitly to the dictates of authority." And again,

* Even, Mr. Thomas Moore, treating of this transaction, in his History of Ireland, observes, in reference to the Bull of Adrian to Henry, that it "was accompanied by a stipulation for the payment to St. Peter, of a penny annually from every house in Ireland, this being the price for which the independence of the Irish people was thus bartered away."

H

Independence
of Ireland.
bartered away

Early Irish
Christians
driven from
the Country.

Mosheim's
Opinion.

Mosheim's
Opinion of
the Early
Irish
Christians.

"The Irish doctors alone, and particularly Johannes Scotus, had the courage to spurn the ignominious fetters of authority, and to explain the sublime doctrines of Christianity in a manner conformable to the dictates of reason, and the principles of true philosophy. But this noble attempt drew upon them the malignant fury of a superstitious age, and exposed them to the hatred of the Latin theologians, who would not permit either reason or philosophy to meddle themselves in religious matters."—*Cent. 9, c. 3, sec. 10.*

I would, therefore, now ask any impartial individual to say, after reading the documents which I have submitted, what can we think of the claim of the Pope of Rome at the present day, as to ecclesiastical jurisdiction in Ireland? Has he, or have the Roman Catholics, any other claim than that which would be made by a robber to property he himself had stolen? And what must we think of the opinions of men in power, who, to please and gratify the priests of Rome, feel no objection to the Roman Catholic religion being maintained and supported by the State, as the ancient religion of the country.

The historic records brought forward, will, I presume to think, very generally be allowed to substantiate my proposition, that the early Christians of Ireland were not only perfectly independent of Rome till the middle of the twelfth century, but in every way opposed to her superstitions, her creed, and her government; and that of all others the Roman Catholic Church has the least right to the church property of the country. The statements I have given on these points are sufficiently distinct and conclusive to set at defiance any attempt at refutation.

Early Irish
Christians
Protestants.

And in reference to Mr. O'Connell's assertion, that the name of *Protestant* was not known in the early ages of the Church, I would also observe, that although the cognomen may not have been then assumed by the "*protesters*," their protests were not the less powerful or pertinent. From numerous examples which I might adduce, I select one, which must set this matter also at rest. In the year 613, nine years after the title of "Universal Bishop," had been

conferred on the Pope of Rome by imperial decree, the justly celebrated Irish Divine, Columbanus, addressed a lengthened Epistle to Pope Boniface IV. on the impiety of the proceedings of that Church, in which, among many other searching truths, he says—

"Seeing the name of God is blasphemed among the nations, by you contending with one another." * * * "I do grieve, I confess, for the infamy of the Chair of St. Peter." * * * "Keep watch—for the water has already made its entrance into the vessel, and the ship is in jeopardy." * * * "We (the Irish), are the disciples of St. Peter, and St. Paul, and of all those their disciples who by the Holy Ghost have written the Divine Canon. Yes, we, the whole body of the Irish, who are inhabitants of the ends of the world, and receive nothing beyond the teaching of the Evangelists, and Prophets." * * * "Therefore, I beseech you, come to the help of *your own good name*, which is torn to pieces among the nations." * * * "Dissemble, therefore, no longer, keep no longer silence, but send forth the voice of a true shepherd." * * * "Surely the blame is yours, if you have wandered from the true faith, and made void the first faith—deservedly do your juniors resist you; deservedly do they refuse communion with you, until the memory of the wicked be wiped out from you, and consigned to oblivion."

Protest of
Columbanus
against Rome

After such a specimen, from a simple Irish pastor to the first pope who claimed universal authority, I ask will Mr. O'Connell, or the friends of Rome, again attempt to say that there were no Protestants (protesters) amongst the early Christians of Ireland; that they may still say so, there is no question, but I should suppose, after such an example, and of it I would say, "*ab uno disce omnes*," (for all the early divines opposed the assumptions of Rome), few will be disposed to credit their assertions.

But there is still another popular argument used in favour of supporting Popery from the public purse, that thereby the burdens of the poorest of the people, and the influence of the priest, will be greatly lessened; that inasmuch as large sums are now drained from the neediest classes in the payment of the priest's dues, this will be saved to them by Government paying the priests. Than this, a more delusive argument could scarcely be advanced. The immense sums now wrung from the poverty of the

Argument in
favour of
Paying Ro-
mish Priests
answered.

Argument in
favour of
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mish Priests
answered.

peasantry by the priests of Rome, in this the period of their distress, might be considered ample refutation of such an assertion; and as now in the time of their distress, "no penny no pater noster,"* so there can be no doubt it would be if Government were to give the most ample endowment. There is, besides, as I have already stated, a class of inferior officials among the lay brotherhood, who would at once put in their claims for a share of the spoil; and the terrors of the church would be brought to bear upon the people, as strongly in their favour, as it is now in that of the superior orders. The sums paid to the priests and hierarchy of Rome by the poorest peasantry in the world is beyond conception; indeed, so flagrant frequently is the rapacity of those professed ministers of the benevolent Saviour, that were it not for the fear of punishment in another world, the people, in many instances, would not submit to their extortions. We often hear much of the over-paid clergy of the Protestant church; and yet, strange to say, the entire income of the Establishment does not amount to as much, as it has been ascertained, the priests receive in dues and offerings from the impoverished people of the country.

In a pamphlet published by the Rev. Charles Burke, a former parish priest of Killala, a district in the extreme West of Ireland, a statement was given of the amount received by him in dues, offerings, &c. Referring to this document in the way of authentication, the Rev. T. W. Dixon, the successor to Mr. Burke, and afterwards the Protestant Curate of Drogheda, gave the following schedule as the amount he received while priest of the parish:—

Confession of the younger people in the parish, making an average of two in each family, at			
6d. each, at Christmas	...	...	40 0 0
Ditto at Easter	...	...	40 0 0

* In proof of this fact, see in Appendix, a statement made by the Rev. Mr. Beamish, while on a visit in the South during the past month, and other documents.

Income of
Romish
Priests.

	£	s.	d.	Priest's Dues.
A charge of 2s. 6d. on each house or family,	...	...	...	...
gross total of families 800	100	0	0	...
Collection of Corn worth 1s. 3d. from each house	50	0	0	...
Collection on Christmas Day and Easter Sunday, by a rule in the parish, 6d each time off each house	...	40	0	0
Forty Marriages, at £1 8s. 2d. each	...	56	6	8
One hundred and fifty Baptisms, at 3s. 4d. each	...	20	0	0
Legacies on death, average forty, at 10s. each, including the price of a mass to remove the soul from Purgatory	...	20	0	0
Charge for Anointing, 1s. 1d. each time, average number of times, 200	...	10	16	8
Making Offices for sick or diseased cattle, at 1s. 1d. for each Office, average number 150	...	8	2	6
Private Masses for private intentions, price varying	...	15	0	0
Total,	£405	5	10	...

TO BE DEDUCTED.

The old Priest's charge	...	...	30	0	0
Forty half-guineas to be paid the Bishop out of the Marriages, his charge being half a guinea for each Marriage in the diocese	...	...	22	15	0
Two Guineas to the Bishop as an annual rate for the Holy Oils	...	...	2	5	6
Two ditto for dinners at his own table	...	...	2	5	6
Two ditto for procuring oats for his horse	...	...	2	5	6

£59 11 6

£345 14 4

Leaving a balance of £45 14s 4d as a set off against bad debts and paupers.

In the above statement, I have not included the advantages of living at the charge of the parishioners, who are obliged to feed the Priest, and his horse, and his servant, and that in the most expensive manner.

THOMAS WILLIAM DIXON,
Curate of St. Peter's, Drogheda.

In reference to the foregoing I would merely say, if such sums are realized in the wildest districts of the country, what must they be in the more cultivated, and better inhabited parts? In a small town, about six miles from Dublin, the receipts of the Parish Priest have been calculated at between £800 and £900 per annum; to suppose he would relinquish such an income for £200 per annum, paid by Government, is the extreme of folly. No doubt he might take the *Regium Donum* of £200 per annum, but he would also keep the £800.

And now, having proved my position, I ask any man to say would it not be acting even worse than Mr. O'Connell himself, or any of his party, if the Government of

Income of
Romish
Priests.

Evils of Ire-
land owing to
the Romish
Religion.

England, under any assumed pretence of doing justice to the Roman Catholics of Ireland, or any plea of remuneration for pretended past "spoliations," should for a single moment entertain the idea of paying the Romish priests, or of making the Church of Rome an established church for Ireland. As I have already stated, to the introduction of the Romish religion may be traced nine-tenths of the evils and miseries of the country; this I could prove, did space permit, as evidently and distinctly as that the ancient Irish were opposed to its introduction; the simple circumstance, that since that period the country has never enjoyed prosperity or peace—that while Protestant England has become the greatest and the wealthiest nation on the face of the globe, Ireland has been gradually getting worse and worse, until at length the people are in such a state as to call forth the sympathy of the world at large, affords ample demonstration of the correctness of my position.—Indeed we have not to look beyond the country itself to obtain proof sufficient:—we have only to contrast the condition of Ulster, the northern province, into which the spirit of genuine Protestantism was introduced in the 17th century by the settlers sent over by James I. with the other portions of the country, which never were so blessed—over which the light of the glorious reformation never radiated, nor the principles of Protestantism never properly diffused, to assure any unprejudiced person that the spirit of Popery which pervades the land is the monster by which the country is accursed. And here, let me say, one moment's consideration must convince the Christians of Britain that a solemn, a heavy responsibility rests upon them in regard to this country. If to their forefathers we owe it, that our ancestors were forced to bow down their necks to the Romish yoke—if before that period the Irish bishops or ministers were supported by voluntary contributions—if, while the Christians of Ireland were struggling to maintain their independancy, and with it the faith

Responsi-
bility of
Christians of
Great
Britain.

once delivered to the saints, in its primitive purity, the authority of England was used to overpower and exterminate them and their religion, or to force upon them a system of idolatry, will-worship, and superstition, and a heavy tax, which they are unable to bear—it is now the bounden duty of the sons and successors of those who inflicted the wrong, to do all in their power to abate the evil, and make some amends for the past. If in the days of Adrian and Henry the people of England helped "the Woman clothed in purple and scarlet, and seated on the Seven Hills," to dispossess the Saviour of this well-cultivated portion of his vineyard, which so soon after his ascension, had been rescued by his servants from the wilderness of the world; is it not now the duty of those who profess to be followers of that Saviour, to make an effort to win it back again for its rightful owner; and thus, as it were, by a double conquest, to make it really valuable in his sight? One thing is certain, that since the period referred to the connexion with Ireland has been rather a curse than a blessing to England—and this I have ever esteemed to have been a *judicial punishment*, inflicted upon England for the part she took in the transaction—and it is my decided conviction, that to England, Ireland will ever prove a curse, until in some way the sin referred to is repented of, and atonement made for the transgression; until, in fact, the people of Ireland are given back that gospel of which her people were despoiled by a perfidious compact between England and Rome.

What then, it may be asked, is to be done—a question, I admit, much more easily asked than correctly answered. The work is no doubt of great magnitude, and has been rendered still more so by the Government, having through their ungodly proceedings, placed the country as it were in a false position, by giving the real enemies of the people, the priests of Rome, a considerable preponderance in the balance of power. Still the work must be done; and

Responsi-
bility of British
Christians to
give back the
Gospel to
Ireland.

Combined
efforts
necessary.

under the Divine blessing, I feel persuaded it can be done; that by the Protestants of every denomination acting in harmony, by "a long pull, and a strong pull, and a pull all together," they may yet be made the instruments of rescuing the people from the fangs of the destroyer. But the struggle must be *one combined effort* on the part of all real Christians—nothing less will do.

It is generally admitted, that the effort made to prevent the grant to Maynooth, was unsuccessful in consequence of the want of unity of purpose on the part of the Protestants of Great Britain; and it is equally certain it was this which stopped the progress of the Reformation, and any effort made in a similar way, for a similar purpose, will be equally unsuccessful.

In tracing the page of history it will be found, that it was only when Christians, from love to their Lord and Master, appeared willing to sacrifice every thing but *principle*, so that they might promote his cause, that the blessing of the Most High rested on their efforts. This was evident in the early stages of the Great Reformation—it was also especially the case in the times of Archbishop Ussher—when that excellent and exemplary man, acting in the genuine spirit of a Christian bishop, of a real successor to the Apostles, and an humble imitator of his Divine Lord and Master, not only held frequent consultations with Christian Ministers of another denomination, as to the best method to be pursued in order to extend the knowledge of the truth throughout the land in which he lived; but, as it were, deeming the consideration of sect and denomination to be a matter of secondary importance to the evangelizing of a country—he attended at the ordination services of the Presbyterian Ministers, and along with the Presbyters present, laid his hands on the head of the candidate for the ministerial office. Nor was this kind and Christian feeling confined to Ussher—Knox, Bishop of Raphoe, and Echlin, Bishop of Down,

Good effect
of Christian
Coalition.

acted much in the same way; and the Presbyterian Ministers, assured by such genuine Christian conduct, that the Irish Prelates and Clergy were willing to yield to Christian fellowship whatever would not interfere with Christian principle, they most readily co-operated with their Episcopal brethren in every "work of faith and labour of love;" sat in their convocations;* and consulted frequently with the bishops on the state of religion, and the necessities of the Church;—all which contributed greatly to the benefit and advantage of the country, which was in consequence fast rising from its state of degradation and barbarism.

The means adopted by these excellent men to promote the good of the people among whom they were placed, is well worthy the notice of Christians of the present day. They held a Monthly Meeting at Antrim, where in order to attract attention to the subject, four of their Ministers usually preached in one day;† and as we are told by a late Presbyterian writer,‡ in reference to the subject—

Means
adopted, to
prevent
Reformation.

"They commonly spent two days at these meetings in preaching and solemn humiliation, by prayer and fasting, for the sins of the land; and then consulted among themselves of the best methods for cherishing piety in their several congregations, and for the propagation of it through the whole country, and for the extirpation of Popery, wherein God was pleased to bless them with admirable success in a few years. A very coarse people were brought in by their ministry, not only to be wonderfully civilized, but by a powerful blessing upon the gospel, great numbers of them became serious Christians, and from all parts of the country resorted to these monthly meetings, and to the quarterly communion then in use: for Mr. Blair and Mr. Cunningham soon concerted between themselves to give the sacrament of the Lord's Supper, each of them four times a year, and adjusted the times of the celebration of it, so as the greatest number of their parishioners who were proficient in religion,

* Several of the Presbyterian Ministers were Members of the Convocation in 1634.

† This was the plan pursued by Archbishop Grindal, to promote the reformation in the time of Elizabeth. He arranged that not merely one, but many preachers should preach in succession, at the same place, which was called "prophesying," from 1 Cor. xiv. 13.

‡ Kirkpatrick's Loyalty of Presbyterians, part 1st, p. 159.

communicated in both their churches upon all these occasions, which was once in six or seven weeks. And the other ministers found so great comfort, and so much divine assistance in their work, as encouraged them likewise to a desirable frequency in the administration of that solemn ordinance. They employed themselves in their ministerial work with indefatigable diligence, to the approbation of all the moderate and sober Episcopallians, and particularly of the great Usker, with whom Mr. Blair was well acquainted, and from whom he and his brethren had great applause. Many of them were in high esteem among the people of distinction and of the best station then in Ulster, and their ministry much regarded and attended upon even by those who had freedom in their consciences to conform to all the rites and ceremonies of the Established Church.*

Former good
feeling be-
tween Epis-
copallians and
Presbyterians

In this happy state of combined exertion for the public good, matters moved forward, for some time, the Presbyterian Ministers acknowledging the bishops as chief presbyters, and the bishops acknowledging them as worthy coadjutors in the important work to which they were called, when the meddling spirits of Strafford and Laud, having aroused the demon of nonconformity, the harmony which existed was speedily interrupted, a declaration of hostility from Lambeth at once severed the connection, and rudely snapped asunder the band of Christian brotherhood, in which, for a time, Churchmen and Dissenters had been united; and, as might naturally be expected, Popery again prevailed and triumphed.

In much more recent times than those to which I have just alluded, the benefit of Christian co-operation has been manifested, by the blessing of the Most High succeeding efforts which have been thus conjointly made by his people, especially in reference to Missionary Associations, and other religious Societies to which I have alluded, as well as in the case of the Romish discussions which have taken place in several parts of the country.

* A remarkable instance of this good understanding between the two denominations was shewn in Mr. Blair's preaching before the Judges of Assize, at the desire of the Bishop of Down, on Easter day, and as he scrupled administering the sacrament according to the liturgy, another clergyman officiated at his request after the sermon was over.

But the question still presents itself—what is now to be done to rescue the people of Ireland from their present state of spiritual bondage?—to free them from those chains of superstition in which they have been so long fettered by the emissaries of Rome? This leads me to consider the obligation resting on Christians of various denominations residing in Ireland; and first, as having much in their power, being charged with the largest share of responsibility, I would take the liberty of addressing myself, in Christian candour and faithfulness, to the CLERGY and LAITY of the ESTABLISHED CHURCH. They are widely spread over the country, they possess much influence, and did they but use the means within their reach, they might be the instruments of promoting a very extensive reformation in the land. And here, in conscience, I feel bound to notice a subject to which I have already made a slight allusion, the opposition given by some of the Dignitaries and other Ministers of the Church, to that most excellent measure proposed and carried on for a time by the Evangelical Clergy of the Episcopal Church, a Home Mission for Ireland—by means of which the great principles of the Reformation were to have been spread through the various districts of the land.

But, as on this subject it might be thought by some I would have no right to give an opinion, I shall content myself by simply quoting a few extracts from a letter written on the subject, by a well-known, faithful clergyman of the Episcopal Church, the Rev. R. J. M'Ghee, A.B. As I have stated at page 15, it being considered by a few of the Dignitaries, and a number of the Clergy, that a Home Mission was an appendage unsuited to the constitution of an Episcopal Church, and as several of the Bishops denounced it in their Visitation Charges—law proceedings were taken against one of the excellent men by whom it had been commenced, and it was in a short time after utterly relinquished. In reply to the Charge

Responsibility of the Clergy of Established Church.

Rev. R. J. M'Ghee's Letter to the Bishop of Down and Connor, on the necessity of Preaching the Gospel through Ireland.

delivered by the Bishop of Down and Connor, Mr. M'Ghee's excellent letter, to which I have referred, was written. The following extracts I give without note or comment, further than to say, they speak more powerfully than any language I could use, the sentiments I would wish to impress, as to the importance of the gospel being preached to the millions of Ireland now perishing for lack of knowledge:—

"Your charge, my Lord, is directed especially against Ministers of the Established Church going out into the country to preach the Gospel in a missionary way. * * * But here the question arises, my Lord—Are there no duties, no responsibilities, resting on the Bishops and Clergy of the Established Church, in reference to those around them, who are not members of their own communion, but who are living and dying in ignorance, apostacy, and guilt, and not only so, but in bitter enmity to the continuance or existence of the religion of the Lord Jesus Christ in this country? * * * Do you think, my Lord, it can be according to the will of our Lord Jesus Christ, that the Bishops and Clergy of the Church of Ireland should live in the station which we hold, with all the immunities and privileges that we have enjoyed, and leave our fellow-creatures in the state of ignorance and guilt, in which they are living and dying around us? Let me suppose that our blessed Lord were to come again on earth, and to go, as he walked in the days of his sojourn here below, through our dioceses and parishes, would he find us in this respect discharging the duties of our high vocation, labouring for the souls of men, trying to follow the steps of him who 'came to seek and to save those that were lost,' 'doing the work of an evangelist?' If it is said he would find us faithfully engaged with our own flocks in our own Church, labouring among our own people—even suppose, that this were all true, and that we were all blameless in this respect, let me ask, what excuse is this for neglecting the souls of so many millions of our fellow-creatures? Can we possibly imagine Paul or Timothy going to a heathen land to preach the Gospel, and then, when they had collected a body of believers into a Church, sitting down perfectly satisfied that they had done their duty, and leaving all the rest of the heathen to perish in ignorance and idolatry around them? If this were Apostolic conduct, if this were fidelity either to Christ or to his Church, how, my Lord, had Christianity ever been propagated throughout the world? or are we to labour to a certain extent, till we can get together a certain number of men, or to enter as we have done upon the labours of others who have gone before us, to have a certain comfortable establishment set up for our own Church; have houses and lands, and revenues for ourselves, and places of worship for our com-

gregations, and then sit quietly down, contented to let the rest, not only of our fellow-creatures, but our countrymen, live and die in guilt, in superstition, and ignorance, and that, when they amount to five-sixths of the population of the land we inhabit. * * * They are our neighbours, our associates, our friends, our servants, our labourers; the sweat of their brow supplies us with the necessaries, and in some instances with the comforts, with the luxuries of life; we derive the very name of our Church from protesting against their errors; we swear their religion is idolatrous and superstitious, and we leave them, without a struggle, to perish in their iniquities! If this be apostolical; if this be to do the will of the Lord Jesus Christ; if this be the duty of faithful shepherds; if this be to 'watch for souls as those that must give account;' then, my Lord, the Bible is a 'cunningly devised fable,' and the religion which it teaches is unworthy to supplant the kindred delusions of atheism and superstition.

"We have been leaning, for generations, on our alliance with the State, instead of leaning on the Rock of our Salvation. Instead of standing on the high and holy ground, that the Church ought to be the guide of the Legislature—that the great and glorious principles of our own holy faith—that is, the truth and Word of our God—were to be the guardians of the State, we have been trusting in the visionary stability of the British Constitution, and depending on the State as the guardian of the Church; we have been putting 'our trust in the shadow of a bramble,' and we are made to feel the value of the shade under which we have been reclining; we are learning the lesson which we well deserve to be taught—the curse of him that 'maketh the arm of flesh his trust.' * * * It is not in statesmen, my Lord; it is not in the power of legislative wisdom, or executive authority; it is not in British sympathy or British protection—No; I assert with all confidence, with all the full power of conviction that the conscious energy of everlasting truth inspires, it is in the labours of the Ministers of the Gospel of Christ, that the temporal and eternal salvation of Ireland alone is to be found. The leprosy of Popery is creeping over the frame of Britain, from North to South, and from East to West. What is to be done? Bear with me, my Lord, when I give the answer to the question—Bear with me, when I give the answer, which, if it be true, is more than a reply to all your Lordship's arguments—Bear with me, when I give the answer which my judgment, my conscience, the Bible, and the history of Christianity itself both dictate and confirm. That very thing which your Lordship's Charge forbids, is the very first step to be taken for the regeneration, the salvation of the country—the Missionary preaching of the everlasting Gospel to its guilty, blind, and degraded, and benighted population. The preaching of the Gospel, is God's appointed means for the instruction and conversion of sinners. To prove this from the authoritative source, were unnecessary and impertinent in

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addressing your Lordship, or even any man who had read his Bible, or the history of the Christian Church. * * * I know, my Lord, that the enlightening of sinners is the work of divine, and not of human power—and therefore none can presume to pronounce with certainty upon results which are alone reserved in the hands of the Father of Spirits. But where Divine Providence directs the use of scriptural means, He blesses those means to the results of His own glory, and though we cannot calculate with certainty upon the reception of divine truth by any man, we may, in some degree, venture to predict the power of the light of truth in banishing, to a certain extent, the blackness of darkness that overspreads this country. It is my most firm conviction, my Lord, that if efforts such as these were made in Ireland, or efforts which wisdom, and judgment, and piety, far superior to mine might appoint: if the Bishops and Clergy were, with faithful and well-directed energy, to do their solemn duty with respect to the Roman Catholics, the power and blessing of God would so rest upon their labours, that the population would be taken out of the hands of demagogues and priests. * * * If Episcopal jurisdiction and discipline be ever set forth against the propagation of the Gospel, there must be some great defect, some unapostolical error, either in the constitution of the discipline or in its administration. Discipline ought to give energy and impulse to the propagation of the Gospel—never to retard it. * * * The salvation of men's souls ought never to give way to discipline—if either must give place, the lesser must give way to the greater. * * * What was it, my Lord, that made Popish superstition tremble on her throne, when reigning in dark domination over the British Empire? The Missionary preaching of the followers of Wickliffe. * * *

“What drove her Bishops to seek, from persecuting and sanguinary statutes, those powers which were given to them in the reigns of Richard II. Henry IV. and Henry V.? The terror produced among an ignorant and guilty hierarchy, by the faithful preaching of those poor men, and the influence which the Gospel, when brought before the people, had against their guilty superstitions. * * * Let us now go on to the reigns of Edward and Elizabeth, and ask what was the great engine of Reformation from Popery, used by those Sovereigns, and the faithful Prelates who advised and aided their measures? Was it not faithful Missionary Preaching? the faithful labours of devoted Ministers of Christ, who were sent forth armed with the authority of those very licenses of which we have been speaking, to preach every where to the people, and with the voice of a trumpet to show to them the superstitions of the Church of Rome, and the salvation of the Gospel? * * *

“How is it then, my Lord, that we are so infatuated, as not to know, that the means which made Popery shake to its foundations in the 14th and 15th centuries, are the very same, which both the Word of our God, and the history of our country and our Church, point out to us to use

in the 19th? Was it in the power of the feeble followers of the humble Rector of Lutterworth, without Bibles, without books, without the press, without means or energies, except those which the Gospel and their God bestowed on them, to shake the Popish superstition, in the plenitude of its power, in England, by the simple, faithful testimony of eternal truth, and this even under the fangs of persecution? And shall we, with such means, such men, such multitudes of Bibles, such books, such facilities, such a Church, such innumerable resources, such a press, such unbounded liberty, shall we not only fail to shake the superstitions of the Church of Rome, but be actually shaken to the very foundation of our Church's Establishment, by that abominable idolatrous apostasy? * * * Did the poor followers of Wickliffe go forth with apostolic fidelity, in the teeth of Popish superstition, rage, and persecution, to proclaim to their fellow-sinners, the salvation of their Redeemer, and is it only now, that a few among us are beginning to do that, which ought to be the business, as it is the duty of all the Bishops and Clergy in the Church of Ireland? * * * But if even this were all—if it were only mere neglect of duty—if it were only that we were left at a distance in fidelity, not only by apostolic example, but by the followers of Wickliffe, in the 14th and 15th, and by our own reformers in the 16th century—if it were only that we had been merely neglecting our solemn obligations, bad as this were, it were comparatively little—but what if instead of maintaining, we are found fighting against the cause of Christ! what, if instead of taking our stand with the witnesses of his truth, any of us should be found actually fighting in the ranks of his enemies! What, if instead of using diligence to drive away error, we were using the power and influence with which we were invested as Ministers or as Bishops, to support and to maintain it, what then, my Lord, could we look for? What then could we expect at the hands of our God? Your Lordship, I doubt not, revolts from the idea, you recoil from the thought, and justly, my Lord, for what can be more awful? But I beseech you, my Lord Bishop, I entreat you, as one that holds that best and highest and holiest of all offices, that of a Father in God—a Bishop in the Church of Christ—I beseech you, as you recoil from the thought and the intention of such an awful responsibility, I beseech you look with candour, with sincerity, with fear—yea, with solemn apprehension, and prayer to God, at the fact. * * * Do the Bishops take care that the Gospel is faithfully preached to the immortal souls in their Dioceses? Do the Clergy preach the Gospel of Christ to the immortal souls in their Parishes?

“I answer, my Lord, fearlessly, and confidently answer, without adverting to the capabilities, or knowledge of Bishops or Ministers, *that they do not*. I say, to the reproach and disgrace of our Church be it spoken, that as far as respects the fidelity of Bishops and Clergy, nearly five-sixths of the population of our country are totally and universally ne-

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glected; they are left without an effort, to perish in ignorance of the Gospel. * * * If the preaching of the parochial Ministers of Ireland in their respective parish Churches, and the strict preservation of that routine by the Bishops in their dioceses, if this has diffused, or can diffuse the salvation of the Gospel, among the millions that are perishing in ignorance and guilt, and superstition, in the land—if this saves the souls of those men—if it extends the Redeemer's kingdom and his glory—then let us go on as we have been going, and let us arrogate to ourselves whatever praise for zeal and fidelity, that conscience and fact will warrant us to take.

“But if every man of candour and conscience will admit, nay, if no man can have the hardihood to deny, that this preaching and this routine, no more can bring salvation to the millions of our blind and guilty countrymen, than it can bring salvation to the Hindoos, and that for the same reason, that they can never hear it—if so far from bringing glory to our God, such apathy, and want of fidelity and zeal for the salvation of men brings reproach upon his cause and name—if so far from extending his kingdom in the land, we are losing even the tenure of the positions we had—so that the very prospect of maintaining the Establishment of our religion is, as your Lordship confesses, grown precarious, to say the least—what facts, or what experience, or what principle, or what progress to destruction, or what voice of religion will awaken us from our delusion to a sense of our duty?

“If the discipline and government of our Church do not admit of our making exertions proportioned to the exigency of our circumstances, then they are defective, miserably defective, my Lord, and we must catch up the watchword of the day, and cry out for REFORM. * * * If every parish in Ireland contains an altar around which a wretched population is congregated, to sacrifice to the demon of idolatry, of superstition, of sedition, and of revolution, it is the least that Ministers of Christ might be allowed to occupy, whatever position they can stand on in every parish, to proclaim to that poor population, if they can be able to do so, the Gospel of salvation for their souls, and to inculcate on them the principles which that Gospel alone can enforce.

“Whether we know the Gospel, or preach the Gospel or not, my Lord, I must again assert, (and O that the assertion might be reiterated and reechoed till it would ring in the ears and in the consciences of every Bishop and every Minister in the Empire,) we do not preach the Gospel to five-sixths of the population of our miserable and benighted countrymen; and there is no talent, no sophistry, no power of human intellect or human ingenuity that can excuse or palliate this criminal neglect of our duty to our Church, to our country, to our fellow-creatures, and to our God. * * * Surely, my Lord, that single passage is one inspired climax of confutation of such a principle, ‘How can they call on him whom they have not believed? and how can they believe on him of whom

they have not heard? how can they hear without a preacher—and how can they preach except they be sent?’ And O, alas! alas!! alas!!! my Lord Bishop, what becomes of the case if those that ought to send, should rather hinder men from going!!!!

We may feel it necessary to preach in Court-houses, or in Market-houses, or in School-houses, or other public places. It is true, my Lord, the court of justice is not consecrated—neither was the judgment-seat of Felix—nor the tribunal of Agrippa? Yet there, the Roman governor was made to tremble, as the Apostle ‘reasoned of righteousness, temperance, and judgment to come,’—there the Jewish Monarch was ‘almost persuaded to be a Christian.’ The market place at Athens, was not consecrated—yet there did that Apostle hold forth the word of life, near the spot where the folly of Grecian philosophy had erected its Parthenon to the idol goddess of wisdom, and where its ignorance had erected a temple ‘to the unknown God.’ The school of Tyrannus was not consecrated—yet there did that Apostle dispute and convince the gainsayers, and preach for two whole years, till ‘all they which dwell in Asia, heard the word of the Lord Jesus.’ What is the conclusion, my Lord? It is this—that give all the weight we please to Churches and to the consecration of them, common sense must dictate that if the religion taught in those Churches is worthy of propagation among men—if it is essential even to their temporal happiness, much less to their eternal salvation—since the ministers of Christ cannot bring the Churches to the people, it is their duty to try to bring the people to the Churches. The voice of true religion must proclaim that every spot on earth is hallowed where the Minister of Christ stands up to plead with his fellow-sinners, to turn them from their evil ways, and to proclaim to them the justice, the mercy, the great salvation of their God. * * * For myself, I will say my Lord, so clear is my judgment, so convinced my understanding, so satisfied my conscience on the subject, that, if I possessed the vigour of mind and body that once I did, with my present convictions, I hope I should sit down to learn the native language of my country, and go forth to labour for the salvation of my poor blind and guilty countrymen, through the length and breadth of Ireland. I should do so as the faithful and devoted servant of the Established Church—as spending myself in a cause the most for her interest in which man could labour, and I would defend myself in so doing against a thousand Charges before any tribunal on the earth, with my Bible in one hand, and the history and the law of our Church and of Christianity itself in the other; and I can only say, that if any human power should prevent me, with the sense of duty which I have upon the subject—it could only be because I was influenced by the fear of man, more than by the fear of God.”

For such lengthened extracts I feel I need make no apology—the sentiments are so scriptural, so forcible, so

Rev. R. J. M'Ghee's Letter to the Bishop of Down and Connor on the necessity of Preaching the Gospel through Ireland.

just, so appropriate to the subject in hand, and withal so touchingly and beautifully expressed, that to add a syllable of commentary would only be to weaken the effect they are calculated to produce. I shall merely say in reference to them, I trust they will come home to the hearts and consciences of many besides the Prelates and Clergy of Ireland.

The Home Mission of the Established Church of Ireland should be re-established.

In reference to the entire subject I would take the liberty of suggesting to the Clergy of the Established Church, that the Home Mission should be re-established under the sanction of those Bishops who are favourable to it; and, in the spirit which animated the reply of Archbishop Grindal to Queen Elizabeth (when acting under the advice of the Earl of Leicester, in consequence of the encouragement he gave to the frequent preaching of the gospel in every district of the land, she prevented his attending the Convocation)—let the Evangelical Clergymen tell those Bishops who would oppose such a measure, that “in God’s cause, the will of God, and not the will of any earthly creature is to take place.”* And here also I would take the liberty of saying to the Laity connected with the Established Church, a great weight of responsibility rests upon them. Heretofore the Protestant Laity of Ireland

* The following extract from this excellent letter is worthy of serious attention—it shews how a Christian Bishop should act:—

“Alas, Madam, is the Scripture more plain in anything, than that the Gospel of Christ should be plentifully preached, and that plenty of labourers should be sent into the Lord’s harvest, which being great and large, standeth in need, not of a few but of many workmen.

Public and continual preaching of God’s Word, is the ordinary means and instrument of the salvation of mankind: St. Paul calls it ‘the ministry of reconciliation of man unto God.’ By the preaching of God’s Word, the glory of God is increased and enlarged, faith nourished, and charity increased; by it the ignorant are instructed, the negligent exhorted and incited, the stubborn rebuked, the weak conscience comforted, and to all those that sin of malicious wickedness, the wrath of God is threatened. By preaching also, due obedience to God, and Christian Princes, and Magistrates, is planted in the hearts of subjects; for obedience proceedeth of conscience, conscience is grounded upon the Word of God, and the Word of God worketh its effect by preaching; so as generally, where preaching wanteth, obedience faileth.”

have been quite too supine, and apparently indifferent, in reference to the progress of real religion in the country. They have acted too much on the Popish principle of leaving such things altogether to the care of the clergy—While active enough on merely political matters, they have sadly neglected the only true method of getting the people from under the power of the Priests of Rome—the preaching of the gospel by faithful men, regularly appointed to the work. In England it is gratifying to perceive that the laity are beginning to think seriously on this subject, and are applying themselves heartily to the work, urging forward the Bishops and Clergy of their Church to greater exertions in the cause. As a specimen of what is doing there, and as an example for the Protestants of this country to imitate, I submit a few extracts from a letter addressed to the Archbishop of Canterbury, in August last, by an English episcopalian gentleman, Henry Kingscote, Esq. who, acting in concert with Sir H. R. Inglis and others, has for some time past been calling public attention to the matter—In his recent address to the Archbishop of Canterbury he says—

“You must excuse me, my Lord, if I speak strongly; but I am indeed grieved to find, that responsible persons, occupying the watch-towers of our city, and having great influence with rulers and with people, remain satisfied, while nothing is being attempted on any large scale to redress evils like these.” * * * “If they, who should be leaders, will not take their rightful place—if men, whom God has called to be rulers in the church, produce nothing before the country from which it can be inferred that their eyes are open to see what thoughtful earnest men are deploring as a national calamity,—at least, we might expect that they would thankfully accept what is offered them by others,—that the weight of their official character should not, all of it, be thrown into the adverse scale,—that something more might be heard from them, in times like these, than civil acknowledgments of well-intentioned zeal, and damaging censures of every enterprize that has the look of novelty.” * * * “For instance, a large infusion of LAY AGENCY, as subsidiary to the public ministrations and pastoral instructions of the clergy, is absolutely necessary, if the people are to be reached and taught.” * * * “Some propose, as you know, to make the distinction between Presbyters and Deacons a reality, and greatly to increase the number of dea-

Protestant Laity not sufficiently active.

Letter of H. Kingscote, Esq. to Archbishop of Canterbury, Aug. 17, 1846.

Letter of
H. Kingscote,
Esq. to Arch-
bishop of
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cons, occupying them principally with the less public of the minister's duties. They might be visitors of the sick, instructors of the ignorant and careless, teachers in schools, and, generally helpers for all spiritual purposes to the parochial clergymen. They need not be highly educated men. God has given gifts for teaching, and a heart full of love and zeal to thousands of our countrymen, who cannot by any possibility scrape together what is wanted for a three years' residence at the University. Some might continue in the lower grade, and be usefully employed as domestic teachers among men not far removed from their own rank in life, whom they would understand much better, in some respects, than the higher-born minister. Others, after being practised and approved in the subordinate departments might rise to be Presbyters, and assuredly, would be as well fitted to preach usefully to the poor, and to visit acceptably by the bedside of the sick and dying, as the very moderately-furnished gentlemen who often pass now from our Halls and Colleges to some country rectory. The church would then be better fitted for her work of teaching the whole body of the people, having recognized officers who should touch society at every point; and the men, who will not seek instruction at Church, will have it much more surely supplied at their homes, when a body of Evangelists shall be provided, whose express business it is to carry the word of life to every house within their district.

* * * Dr. Arnold and others have suggested that, if any plan of this sort were adopted, it would be wise to allow the deacon to unite some worldly calling with his spiritual duties. To this course I can see no reasonable objection, and the financial gain would be immense of having some portion of time and labour for the church as a free-will offering from men not dependent on her resources for bread." * * * "Liberal Churchmen, I doubt not, would contribute largely to any general or local fund for remunerating those whose whole time would be at the service of the Church; and, what is more important still, living men would be found who would love the work for its own sake, and give themselves to it, 'not for filthy lucre, but of a ready mind.'" * * * "Some argue that the privilege of teaching men to serve God, and of making plain the way of life to the ignorant and careless, by reading and conversation, belongs, by a special grant from heaven, to persons known by certain ecclesiastical titles; and for a layman to try to do good to a brother by communicating to him the best things, seems to them a presumption bordering on impiety. Others, more moderate and more rational, but still with very exalted notions of clerical supremacy, do not condemn this practice altogether, but think it will be so infinitely better to multiply the clergy, than to call in the help of the laity; that they will rather wait half a century in the hope of obtaining the thing they like best, and in the meantime let two or three millions of immortal men go to the judgment-seat without preparation, than accept so imperfect and unsatisfactory a remedy. With these different classes of

persons, I do not stop to argue. We have no common ground to stand upon. We do not weigh good and evil in the same scales. The tremendous calamity of finding myself surrounded by hundreds of thousands of fellow-creatures who are not pretending to live by the Christian rule, or to worship my God and Saviour, and for whom, particularly, there is no Church and no pastor—this, in my judgment, makes all other evils small and insignificant, and completely shuts out from my view, matters of ecclesiastical precedent and clerical prerogative."

* * * "I know well what are the blessings bestowed by the Church of England upon this land, how many of her pastors are a light and a blessing to the communities among which they live, how faithfully and laboriously many a Curate and Incumbent is doing God's work in secluded villages and populous towns, where the minister is foremost in every good work, the rich man's counsellor, and the poor man's comforter. But her claims are being canvassed now by tens of thousands of eager, inquiring spirits, in districts where the pastor is seldom seen, and his influence is hardly felt." * * * "It is quite time that her work of Evangelizing the country was understood in a broader sense, and taken in hand with new energy and zeal. The good sense and the Christian feeling of the people require as much; and if her teachers and rulers are backward to meet this demand, depend upon it, her ancient privileges will be no effectual safeguard, and her ample endowments will seem only the richer spoil."

"Let us hope, my Lord, that better days are coming, that to keep things quiet will not be the chief aim of our Episcopal Rulers—but to save men's souls alive. I am sure I consult for your good fame and lasting peace, when I put the case of spiritual need before you in all its nakedness, and entreat you, in the name of our common Lord, by all our national, and all our personal, mercies, to spend the "ten talents" of your mighty influence actively for God. I believe that, in a time like ours, boldness is the truest wisdom; yet it is the complaint of all the wise and good men I talk to, that, while statesmen and others have some understanding of this truth, many Churchmen seem to see countless horrors in every projected change:—and they, who should dare the most in a spirit of faith, seem palsied by their fears into utter helplessness. Many of the laity, I rejoice to say, feel that they must act like men who are accountable to God for their wealth and social standing; the gross darkness which broods over many a district near their homes and their Churches, they will try to penetrate with the light of the everlasting gospel; idly they dare not wait while time moves on, and souls are gathered so fast to their account; but they desire above all things to follow where you should lead; they feel that every measure they propose will be doubly efficacious, if it shall have from the Heads of the Church, something better than a cold approval. We tender to

Letter of
H. Kingscote,
Esq. to Arch-
bishop of
Canterbury,
Aug. 17, 1846.

Lay Agency
Recommended.

you in this cause our active services, our worldly substance, the time of our busy citizens, the name and far-reaching influence of our higher gentry. Let me entreat you to accept our offer, or to give us in return, what we will most thankfully accept at your hands, some more comprehensive scheme which shall aim at making the Church's teaching co-extensive with the people's wants.*

If, then, such efforts are necessary on behalf of England, so highly favoured with the light of divine truth, there surely can be no question in reference to similar means, and even greater exertions being requisite on behalf of benighted Ireland. To any who would feel disposed to question the propriety of employing Lay Agency, I would offer the sentiments of the Bishop of Chester, who, in one of his charges to his Clergy, observes—

Bishop of
Chester's
Opinion.

"My brethren, if we shut out from spiritual usefulness all who are not ordained to such duties, we contradict the plain commands of our religion. But we protest against such error, as the worst relic of Papal usurpation, bred and nourished, not in the times of primitive Christianity, but in the dark days of its corruption, when they chose to keep the key of knowledge to themselves, who were afraid to trust the people with it, and allowed the priest's lips alone to speak, that he alone might enjoy the power which belongs to the people. Never, never, brethren, shall we be a Christian community, till this error is dispelled—till it is with us as it was with those who were first called Christians—when every one who has knowledge of Christ in his own heart, believes it his duty to bring to the same knowledge the individuals with whom he is connected—his child, his servant, his dependant, his neighbour. Then, and not before, may the kingdoms of this world become the kingdom of our Lord and of his Christ."

* Lest my sincerity of purpose, in giving those extracts in reference to the Established Church, might be questioned by any one to whom I am unknown, I beg to submit the following extract from a letter I received from the late Archbishop Magee, Author of the "Atonement," relative to an "Address to the Protestants of Ireland," which I published in the year 1829, on a somewhat similar subject:—

"St. Stephen's-green, March 3, 1829.

"Sir—I have to offer you my sincere thanks for the copy of your very able and seasonable address to the Protestants of Great Britain, which you have sent to me, and I only wish that every loyal subject of his Majesty, was deeply impressed with the sentiments which it so powerfully inculcates.—I have the honour to be, Sir, your obedient and obliged Servant,

"Philip Dixon Hardy, Esq.

W. DUBLIN."

Duty of
Presbyterians

But I now turn to the great body of Christians in the PRESBYTERIAN CHURCH, who feel for, and mourn over the pitiable condition of the millions of our countrymen still bound down in the chains of Romish superstition. To them I would say, "remember the days of old," and act worthy the name and character of your honoured and revered predecessors—think of the good that was effected by those excellent men of your denomination more than two hundred years since, who, regardless of worldly advantage and domestic comfort, left their quiet and peaceful abodes in the land of their fathers, to settle among an uncivilized and a barbarous people, in order to bring them to a knowledge of "the truth as it is in Jesus"—to "turn them from darkness to light." Remember their glorious achievements in the gospel field; let their bright example induce you to follow in their footsteps; and should any thing be wanting to stimulate your zeal, or to quicken your energies, contrast the present condition of Protestant Ulster with that of the Popish districts of the country—and say, as the descendants of such men, will you not make an effort to add those other portions of the island to your Master's vineyard?—and while you look at Ulster, ask yourselves was not the good effected well worth all the labour bestowed upon it. In taking a retrospective glance at the world around us, we too frequently observe that while the footsteps of the conqueror can for centuries be traced in the stains of blood which have marked his career, the imprints of the minister of peace are soon lost in the oblivion of forgetfulness. Here, however, we have an instance directly the reverse—while the records of many of those deeds of blood, which in days gone by disgraced our country, are now lost to memory, the exertions of those holy and devoted men by whom the northern portions of the island were blessed, still live in the recollection of their countrymen, as fresh and fragrant as though they had flourished but a very few years since—their self-devotion

Character of
the former
Presbyterian
Ministers.

and self-sacrifice standing out in bold relief, a splendid specimen of what can be accomplished by Christian zeal and Christian energy, when moved forward by Christian love. To the plans they adopted in order to promote the conversion of the natives, and which, under the Divine blessing, were productive of such happy results, I have referred in a foregoing page; and to the Presbyterian Ministers of the present day I would merely say, follow the example of your sainted forefathers. Let their zeal and devotedness stimulate you to exertion—let their single-minded, uncompromising faithfulness, remind you of your duty—remember, that rather than violate their consciences, by giving up a single point which they conceived to be truth—that rather than sign a document which they believed not to have the sanction of scripture, they not only sacrificed all hope of worldly preferment, but resigned the livings from which they and their families derived their daily bread; choosing rather to suffer affliction with the people of God, than to give up principle, or to forego the right of private judgment; and be assured that in endeavouring to imitate them, a blessing will rest on your exertions, as it did on theirs. Ask yourselves, did you, in your compact with the National Board, manifest the same disregard of filthy lucre, the same steady adherence to principle, or the same determination to defend the scriptures against the designs of godless men in high places, which was evinced by your excellent forefathers? or have you made anything like the same exertion to extend the truth, or to instruct the ignorant natives, in the things that make for their eternal peace?

I have already stated that the Presbyterian body in Ireland have a very interesting mission in the glens of Antrim and the mountains of Tyrone; but what is this compared with the necessities of the people of Ireland? To the Presbyterians of Scotland, therefore, I would appeal, for an effort worthy of the memory of those of their

justly celebrated ancestors to whom Ireland is so deeply indebted. I know there are among the Christians of Scotland men of truly liberal minds; who, were they but assured of the path of duty, would not hesitate for a moment to pursue it, regardless of the pecuniary sacrifice which might be required—let such stand forward, and no doubt they will find among the young men of their denomination, now educating for the ministry, many who will be willing to devote themselves as missionaries to the destitute and neglected missionary fields of Ireland, let such be encouraged, and sent over to the work.

From our Presbyterian friends, I now turn to friends in the METHODIST CONNECTION—and to them I would say, in Christian candour, it behoves you to “return to your first love;” for, it must be admitted, there is not at present among you the same zeal, or the same devotedness which characterized the exertions of your first missionaries. Speaking generally, you do not appear to be the same humble, unassuming men, that your predecessors were. In the present day but seldom do we hear of any of your Ministers preaching in the fairs or the markets, as their forerunners were wont to do, in the days of Wesley; when so many faithful men, going from place to place, proclaimed the gospel through the hamlets and villages of the land. I bring not the charge in the way of a railing accusation, but, as a faithful remembrancer, I would recal to mind the system by which your forefathers were made the instruments of effecting much good among the lower orders of the people. That at present the great proportion of your Ministers are much sounder in doctrine than many of those who lived some fifteen or twenty years ago I feel persuaded, and if your Home Mission in this country be assisted as it should be, by the friends of the Connection in England, who number among them very many wealthy individuals, I have no doubt, under the Divine blessing, your body will be made the instrument of contributing much towards the reformation in Ireland.

Duty of the
Methodist
Body.

The Baptists. To friends in the BAPTIST connection I would address similar observations. That at one time they were the means of effecting much good in the country is known to all—but I am sorry to say, the light of that lamp which once burned so brightly in many parts of the country, is now faint and flickering; still, I sincerely trust that with them, as with others, it may be found that a revival will take place, and that ere long we shall see their Schools again flourishing, and their Missionary efforts abounding, as in days gone by.

The Independent or Congregational Body. And now, to the friends of the INDEPENDENT or CONGREGATIONAL communion, what shall I say? “*Repent!* and do your first works”—for, verily, it is my opinion, that amongst all the denominations of Christians at present in our land, there are none who need the exhortation more, or to whom the language of the apostle more fitly applies—“Ye did run well for a time—who did hinder you?” What, let me ask, impeded our progress, or paralysed our exertions, but our own unhappy dissensions? what but the fostering of the very spirit which our Lord so justly condemned in his first disciples, “falling out by the way”—and about the very same subject—“contending which of them should be the greatest?” What else but this, and uncalled for attacks on brethren of other denominations, made by inexperienced, though zealous and well-intentioned young men of our denomination, have prevented us from having flourishing congregations in all the larger towns and cities in Ireland, and a number of missionaries scattered over every district? That the principle of supporting the gospel by *voluntary contribution* is not fitted for this country, I cannot admit, when I look at five or six of the most flourishing congregations belonging to the Episcopalians of Dublin,* all supported by voluntary subscriptions, and each having the choice of its own minister—when I see the

* Bethesda, Trinity Church, Baggot-street, Molyneux Asylum, Harold's Cross Church, and Magdalen Asylum,

missions of Achil and Dingle supported in a similar way; and when, turning to Scotland, I see nearly the entire ministry of that country supported on the same principle, and by the same means. That the evil which has so long retarded missionary exertion in this land, by means of ministers and scripture readers of the Congregational body, has since the first meetings of the Evangelical Alliance much abated, I rejoice to think; but I feel that a great exertion is still necessary, in order that the principles of the denomination may be fairly tested, and their value demonstrated and known; and here, in Christian candour, I would ask the rich, the wealthy members of the denomination, in England and Scotland, what have they ever done to vindicate the efficiency of the principle in Ireland. Here is as fine a field for missionary exertion as they could possibly wish for—seven millions of ignorant, superstitious, demoralized poor people, going the downward road to destruction, with scarcely a single messenger to warn them of their danger, or to tell them of the way of escape from the wrath to come—surely a better or a more extensive field for gospel enterprise could not be desired—or one from which, if properly cultivated, a better return might be expected;—and yet, I will ask the rich voluntaries of England, after all their contentions for the maintenance of the principle, what have they done to show its practical efficiency, in a land where their exertions are so much needed, and where the real worth of the principle might so readily be proved? No doubt some thirty or thirty-five ministers, and a few scripture readers, have been for years supported by means of the Evangelical Society, and the Congregational Union—but do the wealthy voluntaries of England and Scotland expect thus practically to prove the efficiency of the principle they advocate? If I mistake not, a sum was raised within the last six months, in one town in England, to show the gratitude of the people, to one man, for some political or civil benefit rendered to

Duty of
English Dis-
senters.

Some specimen of Voluntary Principle required.

them, far greater than the entire amount contributed by all the voluntaries of England and Scotland within the last thirty years, to show their gratitude to the Saviour, who died and suffered for them, by carrying forward the reformation in Ireland, through the means of scriptural schools, the reading of the scriptures, or the preaching of the gospel. And I would here affectionately ask friends and brethren, shall such a state of things be allowed to continue? shall the seven millions of Ireland be allowed to perish in their sins, without an effort worthy of the name being made to prevent such an awful consummation?

Duty of Christians of all Denominations.

Contemplating the subject in all its importance and magnitude—looking at the millions of Ireland in their present pitiable condition—and again, considering the means to be used for their spiritual regeneration, I would say to **REAL CHRISTIANS** of **EVERY DENOMINATION**—Churchmen, Presbyterians, Methodists, Baptists, and Independents—to all “who hold the Head,” and are “one in Christ Jesus”—you must agree to differ—and uninfluenced by your various disagreements in matters of form and ceremony—you must arm yourselves for the conflict with the powers of darkness, and come at once “to the help of the Lord against the mighty.”

In producing such a spirit of Christian sympathy and devotion, it appears to me, the **EVANGELICAL ALLIANCE** must prove its efficacy. In union there is strength; and if, through the exertions of the members of the Alliance, peace and harmony can be promoted, and a right understanding amongst the various sections of the Lord's people can be established, much will be done towards effecting the great object I have pointed out. When, immediately after the increased grant to Maynooth had been decided on by the British Government, I observed an evident disposition on the part of Christians of various

denominations to unite together, in order to oppose the progress of Popery, it occurred to me, that what to our finite judgment appeared to be a curse, might ultimately prove to be a blessing—and I must say, that from every observation I have been able to make, in reference to the working of the Evangelical Alliance, which has grown out of the movement against Maynooth, I have been more and more persuaded it may be rendered a powerful instrument in the hand of the Most High, for diffusing the spirit of the reformation through Ireland. From what it has already accomplished, in restoring and promoting harmony and good-will amongst Christian men of the various Churches of Christ, there can be little doubt, that under the Divine blessing, and going forward in the same spirit as that in which it commenced its labours in this city,* the good produced to the country at large

Evangelical Alliance called on to act with vigour.

* In proof of the good produced by the meetings of the Evangelical Alliance in the city of Dublin, I would refer to a report of one of their meetings, sent to “The Universe” newspaper, by a reverend gentleman, whose signature, when deciphered, makes him known to the religious public as an ultra liberal—as an author, who amongst various other writings, has given to his countrymen an excellent guide from the Church of Rome to the Church of Christ. Speaking of the Rev. J. L. Chute, who I had the pleasure of introducing to the meeting referred to, as “a clergyman of the Church of England from the wilds of Connaught—who in that benighted region had a number of scriptural schools, attended by upwards of 1200 children, 1000 of whom are Roman Catholics”—the gentleman who furnished the report of the meeting observed, that “The principal charm of this meeting was the address of Mr. Chute, Rector of Roscommon, who related some deeply interesting anecdotes of his labours among Roman Catholics in the west. I confess I was surprised and delighted with his speech. * * * Oh, that all the ministers of the Irish Establishment were like the Rev. Mr. Chute of Roscommon! I doubt not there are many such. What a pity we have not an opportunity of knowing and loving them, and publishing their benevolent efforts abroad, for the edification and encouragement of all sections of the church! Certainly the Alliance is nowhere more needed than in Ireland, and if it succeed in making Churchmen and Dissenters better known to each other, and counteracting the chilling and exasperating exclusiveness which Puseyism has drawn over the church, like a dark and bitter cloud charged with hailstones, it will confer an immense benefit on this country.”

Deputation
required.

will be incalculable, and the result glorious. If, however, the good required is to be really effected, the Alliance must not rest satisfied with a mere demonstration of that unity which really exists amongst Christians of various denominations—it must give practical proof of the efficacy of Christian union. The object of such unity is, that the world may know that “Jesus is the Saviour;” and surely, the demonstration of visible union will be to little purpose, if Christians unite not together to carry forward the work which the Saviour came into the world to accomplish.

The effort to be made must be one worthy of such an Alliance—half measures will prove worse than useless. Could a Deputation consisting of zealous, intelligent, God-fearing, devoted Christian men, of the various denominations of orthodox Christians in England and Scotland, be induced to come over to Ireland, during the spring or summer months, and to remain here for a month or six weeks, visiting the principal cities and towns—holding public meetings, and by their exertions and influence, endeavouring to diffuse a spirit of love and brotherly affection among the real followers of the Lamb, who are now divided into various sects and parties, and who continue to stand aloof from each other, *as though they were not brethren*—the greatest good would thereby be effected.

Exertions
of Protestants
paralyzed
by their want
of combined
exertion.

Hitherto the exertions of Protestants to extend a knowledge of the truth have been paralysed, and in many instances rendered abortive, by the disputings and wranglings which have taken place amongst themselves; let them then, in the various districts of the country, be brought together in Christian love and affection, and induced to use their energies in the maintenance of truth, and the overthrow of error, and such a change will speedily take place among “the common people,” as could not now be fairly reckoned on by individuals unacquainted with the country. And why should not such an effort be made? If

the American brethren did not consider it too great a sacrifice in the cause of their Lord and master, to send across the Great Atlantic, *fifty* of the choicest spirits of their land, at an expense of upwards of *twenty thousand pounds*, simply to evidence their love to the brethren, and their unity with the people of God throughout the world, shall England and Scotland, deem it too large a sacrifice to send some ten or twelve of *their* worthies, at an expense of some two or three hundred pounds, to set on foot the work of reformation, in a land which, as I have shewn, possesses the strongest claims on the sympathy of Christians of every denomination.

But it may be asked by some, what is to be done, or in what way can exertions be made for Ireland, by the various sections of the Christian Church, or how can they work together without interfering with each other, or coming into unpleasant collision?

First, then, as to the inquiry what is to be done?—the simple response must be, just what was done by the early reformers—let the gospel be preached in all its fulness, freedom, purity, and simplicity—let preacher follow preacher, throughout the length and breadth of the land—this is God’s means, and he will bless it.* It was by proclaiming

* On this subject Dr. Chalmers observes:—“In order that men may become Christians, there must be either an obtruding of Christianity on the notice of the people, or the people must be waited for, until they move themselves in quest of Christianity. We apprehend that the former, or what may be called the aggressive way of it, is the most effectual. Nature does not go forth in search of Christianity, but Christianity goes forth to knock at the door of nature, and if possible, awaken her out of her sluggishness. This was the way of it at its first promulgation. It is the way of it in every missionary enterprise. And seeing that the disinclination of the human heart to entertain the overtures of the gospel, forms a mightier obstacle to its reception among men, than all the oceans and continents which missionaries have to traverse, there ought to be a series of aggressive measures in behalf of Christianity, carried on from one age to another in every clime and country of Christendom.” * * *

“The ability and the Christian worth of Dissenters, and the precious

Preaching the
Gospel the
proper means
to use.

the glad tidings of salvation, by grace, through faith in the atoning blood and righteousness of the Saviour, that the Reformers effected what they did three centuries ago, and it was a departure from this simple line of proceeding that left the Reformation unfinished at that time. Under the Divine blessing, this will remove all false doctrine from the mind, and be the means of overturning the whole fabric of Popish error and superstition. But it may be further enquired where are the preachers to be had? I have already endeavoured to point out to the various denominations, by what means the country may be supplied by each, and would merely add, that where regular preachers cannot be obtained, scripture readers may for a time make up the deficiency; but these must be men, not only able to read the scriptures, and if necessary to translate them into Irish—but men, who being really converted characters themselves, may be able, by turning to their bibles, to point the humble enquirer to the “Lamb of God who taketh away the sin of the world.” In many of the remote parts of Ireland where there are no other ministers located, I am happy to say there are to be found pious Evangelical Clergymen of the Church of Ireland, who are spending and being spent in the cause of their Lord and Master; but who, for want of assistance, are unable to accomplish one-tenth of the good they would do, were they provided with faithful men, who would cooperate with them in their works of faith and labours of love—let such have from six to twelve properly qualified, devoted

contributions which they have rendered to sacred literature, should ever screen them from being lightly or irreverently spoken of. And yet among all their claims to the gratitude of the public, we think that they have a higher still, in their wholesome reaction on the establishments of the land, in their fresh and vigorous and ever-recurring impulses on a machinery, the usefulness of which they may disown in words, while in fact they are among the most effective instruments of its usefulness.”—*Chalmers's Christian and Civic Economy.*

scripture readers, placed under their direction; and let Presbyterian, Baptist, Independent and Methodist Ministers be located in the more destitute parts of the country, where the gospel is not at present regularly proclaimed; each being supplied with a sufficient number of scripture readers and tract distributors. All this may be done without any one individual in any way infringing on the legitimate boundaries of any other Christian minister, or entering on any other man's labours—for in Ireland there is room enough for all—and if such means be adopted, under the Divine blessing, but a few years will elapse till the moral wilderness shall blossom as the rose—and the Emerald Isle, in place of remaining a curse or an annoyance to England, shall become the brightest gem in the British diadem.

Each Denom-
ination
should exert
itself.

As I have shown, Popery is making rapid strides, and we have only to look into the Romish Ecclesiastical Register, to see that even in England she has now obtained “a local habitation and a name,” far beyond what could have been expected some few years since—that *there* she is rearing splendid cathedrals and spacious chapels.* Every year finds her people gaining power and influence, and unless an immediate and a combined effort be made to stay her progress, before twenty years are over, Popery will prove a greater curse to Britain, than it is now to Ireland.

Popery mak-
ing rapid
strides in
England.

Although not disposed to introduce a merely political question into the present letter, still I feel I cannot lay down my pen, without saying this much: that as many of the most important questions which could engage its attention

* Fifty years since there were 30 Roman Catholic Chapels in Great Britain. There are now 602 Chapels, 10 Colleges, 34 Convents, 6 Monasteries, 773 Missionary Priests, besides many Private Chapels.—*Catholic Directory*, 1846.—In this same Directory, it is stated, that there are eleven houses of the fraternity of *Christian Brothers* in Ireland, and twelve in England.—See Appendix.

Christian
Men alone
should be sent
into Parlia-
ment.

are shortly to be brought before the Legislature, several of them connected with religion and education, each involving the right of private judgment and liberty of conscience, it is my conviction, that under present circumstances, the duty of every Christian man, who would wish to see truth triumphant, and real vital godliness prevailing, is to use his best exertions to return to the imperial Parliament such men as will be most likely to stand by truth, and oppose error. If possible, let really God fearing Christian men, be chosen; but at all events let them be moral, upright men, and men pledged to oppose the progress of error and superstition in every form—men of principle, be they whigs or tories, who can be depended on; and who, if they go into Parliament, pledged not to support Maynooth, or a godless scheme of education, will not for a mess of pottage, sell their birth right, or go with the Minister of the day, into every scheme he may propose for their adoption. When the time comes for sending fresh Members to Parliament, let suitable exertions be made that none be chosen who will not pledge themselves to oppose every attempt to pay the priests of Rome, to educate its students for the priesthood, or in any other way to endow Popery. Surely a people who have, within the last twenty years, expended more money in the erecting of their chapels, than all the other places of worship in the country have cost, and who can annually afford to send from £10,000 to £12,000, out of this country, to support the propagation of the faith in England, and other lands, does not need State support for the education of their priests, or for paying them a yearly stipend after they are educated; therefore, let every Member sent to Parliament, be pledged to vote against the grant to Maynooth, and the payment of the priests; and let them also see to it that the system of National Education be so revised, and amended, that the Commissioners appointed by Government shall not have it in their power to prohibit, if they do not

encourage, the reading of the sacred scriptures, in schools supported from the public purse.*

In the facts and statements brought forward, I have shewn that the great master evil—the one which superinduces all the other ills by which our country is afflicted—is that system of Popish superstition which now pervades to so great an extent our population; and vain will be the exertions of Government—vain and useless all legislative enactments—till the people are emancipated from the tyranny of the priests, and freed from those degrading superstitions by which their minds are now enthralled.

At this very moment it would appear that God is, in a providential way, inviting the attention of British Christians to Ireland, by the extraordinary visitation which has overtaken the people, in the destruction of an article of food on which they had for centuries been accustomed solely to depend for their sustenance. In the midst of the famine consequent upon it, who do they find to be their truest friends—the Romish Priests or the Protestant Clergy? Decidedly not the former; for, as will be found by a reference to the Appendix, whilst the Protestant Clergymen, Ministers, and Laity, have been exerting themselves to the utmost, to obtain work and food “for those who are ready to

God is
clearing the
way for
Preaching
the Gospel.

* As, no doubt, much inconvenience might result to Presbyterian and other schools, now supported by the National Board, by their resigning their connection with that body, unless means are adopted for the payment of teachers, books, &c. for such schools—I would suggest to wealthy friends in England and Scotland, that in case of Government refusing to allow the Bible to be read in their schools by all who chose to attend them, irrespective of the wishes of priest or parent, provision should be made for supplying their lack of service. This might readily be done; for as I have shown, the entire amount paid by the Board to the Protestant schools of Ireland is only about £10,000 annually, and as there is at present a Society still in existence, possessing excellent machinery for carrying on an extensive system of education, by schools in which the scriptures would be read (I need scarcely say, I refer to the Kildare-place Society)—let this fine Institution be reanimated by a plentiful supply of funds, and restored to its former state of excellence, by the contributions of the wealthy and the good—let the Presbyterians,

Effects of the
present Dis-
tress.

perish;" the priests, in numerous instances, have been grasping at every penny they can possibly wring from the hard earnings of the poor people, demanding payment of dues and offerings the moment their wages are paid.* The consequence of this is, as might naturally be expected, that in many districts, there is a better feeling generating in the hearts of the peasantry towards their Protestant neighbours, than has existed for years before; and this more especially in reference to the Protestant Clergy and Ministers who have exerted themselves on their behalf.† I am informed, upon authority I cannot doubt, that if preachers were at this moment to be sent through the country, even in the wildest districts they would get numbers to listen to their instructions and advice. Already the people are beginning to discuss among themselves the great difference between their own priests and the Protestant clergy; and to question the power of the priests to work miracles—seeing they have not been able by their "blessings," often repeated and paid for, to prevent the potato crop from being destroyed! Surely such an opportunity should not be allowed to pass unheeded—some effort should be made to follow up such a favourable indication—under that Divine blessing which I have so often spoken of and referred to, the result might far exceed the most sanguine expectations. Should it, however, appear, that after the warning voice has been raised, no efforts are made, and that things are allowed to move forward in their present course—then let England and Scotland be assured that Ireland will not only prove an

and other Protestants, be encouraged to look to it for support for their schools; and in this way Government, however reluctant, will be forced from their present ungodly position, and made to abrogate the rule in their National System of Education, which would rob the youth of Ireland of the invaluable gift which at a very early period was bequeathed to them by their Christian ancestors, the unadulterated word of God, placed fairly before them, either in the English or the Irish language.

* See Appendix. † See Mr. Beamish's Letter in Appendix.

intolerable burden, but eventually be the means of sinking them both in the scale of national greatness amongst the kingdoms of the earth.

I have thus faithfully and candidly laid before the Christian people of Great Britain the moral and religious condition of the people of Ireland—the visitation with which the Christian public of England and Scotland are threatened, through the influence of Popish priests sent from Ireland—and the means to be adopted to prevent such an infliction. As far as I know, I have "extenuated nothing, nor set down aught in malice." I have shown the evil effects resulting from individuals (especially those taken from the lower grades of society) being educated for priests in the Church of Rome, at the public expense—I have shown that the education given to the students in Maynooth, is calculated to make them the very opposite of what Christian Ministers should be—I have shewn the system of National Education to be a most effective engine for promoting the progress of Popery, and of ultimately establishing it in the land—and I think I have also clearly demonstrated, that the Romish Priests, instead of having any claim upon the Government of the country, in the way of recompense for former spoliations—instead of being encouraged, or fostered in the land, as the successors of men, who, by fraud and violence, took possession of the church property of the country, they should be treated as its enemies—and that as men who have always been sowing the seeds of discontent and ill will among its inhabitants, every discouragement should be given them, and every obstacle thrown in their way;—while, at the same time, every practicable means should be adopted to induce the poor ignorant peasantry to shake off the fetters of Rome, and assert their right to think and act for themselves, in spiritual matters—above all, to assert their liberty to read for themselves that blessed volume, "Which is able to make wise unto salvation through faith which is in Christ Jesus."

Conclusion.

And now, Dear Sir Culling—to your kind and Christian forbearance I must look for an excuse for such a lengthened epistle—I have only to say, that when I took up my pen to address you, I had not the slightest idea of writing so long a letter; and this plea I trust will also be taken in extenuation of my not having pursued a more definite arrangement of plan, keeping each subject distinct and separate.—However, as it is, I submit it to your kind consideration, in the hope it may be made instrumental in arousing attention to a matter in which it is known to many, I have for years taken a lively interest—the evangelization of “my own, my native land.”

With kind and Christian regards,

Believe me, yours faithfully,

PHILIP DIXON HARDY.

GREENFIELD LODGE,
Dublin, December, 1846.

APPENDIX.

Resolutions in reference to Popery, &c. proposed and passed at the Conference Meeting of The Evangelical Alliance.

In proof of what I have stated in my introductory observations (pp. 3, 4) in reference to the feelings evinced by the great body of English members of the Evangelical Alliance on the subject of Popery, I deem it necessary for the satisfaction of friends who may not have had the privilege of attending the Conference, to place before them, in juxtaposition, the resolution as originally brought forward by the Business Committee for adoption by the Conference, with the resolution which after a very protracted discussion was ultimately carried.

Evangelical
Alliance
and the
Popery
Question.
Pages 1 to 4.

RESOLUTION PROPOSED.

That, in subserviency to the great object already intimated, the expectation is cherished, that the Alliance will exert a beneficial influence on the advancement of Christianity in various important respects, such as counteracting the efforts of Popery, and other forms of superstition and infidelity, and promoting their common Protestant faith in this and other countries; and that, with this view, it is deemed necessary to obtain correct information on such subjects as the following, viz:—

1. The facts bearing on the growth of popery;
2. The state of infidelity, and the form which it assumes at the present day;
3. The facts relating to the public observance of the Lord's-day;
4. The amount of the existing means of Christian education.

In reference to this subject a speaker at a recent public meeting in Belfast remarked—“The Alliance took no part in denouncing Popery * * * they all expected that something specific would be done with regard to Popery, but nothing was done.”—and again in a public meeting in Dublin, he reiterated the same.

From the facts given, it will be seen the gentlemen who formed the Committee of the Alliance, were not to blame in the matter. The alterations were forced upon them by the great body of the Conference.

It is right also to mention that at the Meeting of the Committee of the Alliance, held in Manchester, on the 4th of November last, the following division of labour was agreed to:—

- 1.—Popery to the Scottish division.—2.—Infidelity to the Southern.—3.—Sabbath observances to the North-eastern.

RESOLUTION PASSED.

That, in subserviency to the same great object, the Alliance will endeavour to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of infidelity, of Romanism, and of such other forms of superstition, error, and profaneness, as are most prominently opposed to it, especially the desecration of the Lord's-day.

Irish Presbyterians.

(Communicated by a Minister of "The General Assembly.")

Irish Presbyterians.
Page 12. The Irish Presbyterian body—termed "The General Assembly," consists of 35 Presbyteries, which include 470 congregations, connected with which there are 500 ordained ministers. Under care of the assembly there are 75 preachers, not ordained; most of whom however are engaged each Lord's-day in declaring the gospel in some locality or other.

The Presbyterian population it is considered were greatly *under-rated* in the last census. According to the opinion of the Rev. Dr. Brown, and the Rev. James Denham—two of the most influential ministers in the body—the number of our people must be above 800,000. Probably one fourth of these are church members.

The Assembly has several missionaries labouring with a view to the conversion of the Roman Catholics—some of them were Romanists themselves, and are able to address the gospel to their countrymen in the *Irish tongue*. Schools have been established for teaching the people to read the Irish Scriptures; their sphere of operation is principally in the glens of the county Antrim, the mountainous districts of Tyrone, and some parts of the county Mayo. The number of children and others attending the Irish Schools, amounts to more than *six thousand*. There are also Scriptures Readers efficiently engaged in various localities—both in the north and south. The Unitarians were expelled from our body in 1829. Subscriptions for the Missions received by the Rev. W. Kirkpatrick, 48, Wellington-street.

Another Minister of the General Assembly gives the following as the entire number of Unitarians—In Remount. Synod, 32—Presb. of Antrim, 12—Synod of Munster, 8—Total, 52. They have little right to be called *Presbyterian*, having departed from the doctrine, and virtually from the discipline and government of the Presbyterian Church.

Further let it be observed, that when the numbers 52 and 550 are stated, as the number of Unitarian and Evangelical ministers respectively, they give a very incorrect idea of the comparative proportions of the two classes. It is supposed the congregation of Mary's-abbey would out number considerably, the congregations of the whole Synod of Munster.

The Primitive Wesleyan Methodists of Ireland, on the original plan founded by Mr. Wesley.

(Communicated by one of the Dublin Ministers.)

Primitive Wesleyans.
Page 13. Seventy-six Preachers, inclusive of Missionaries, some of whom preach in *Irish*, and at fairs, markets &c. visiting the poor in their cabins, and in various ways endeavouring to spread the Gospel throughout the most benighted parts of the country.

There are also a number of Scripture Readers, and Missionary School Masters engaged in the same important work, and this agency could be most usefully increased were the funds of the Missionary Society more ample.

The number of members in Society is 14,372, inclusive of several hun-

dred local Teachers and Leaders, who on sundays are actively employed in holding forth Christ as the sinners only hope in their different localities.

The members in Society, and the several congregations which may number about 60,000, consists *principally* of members of the Established and Presbyterian Churches, in either of which they receive the Sacrament of the Lord's supper, the Primitive Wesleyan Methodists being merely a *Religious Society* and having no administration of the sacraments among themselves. Subscriptions received by Mr. G. Revington, Book-room, George's-st.

The Wesleyan Connexion in Ireland, in Union with the British Conference.

(Communicated by one of the Dublin Ministers.)

130 Ministers inclusive of 24 Missionaries, beside Supernumeraries who engage in the work as their health may permit.

Church members 27,546, the hearers may be taken at about treble that number. Mission Schools contain about five thousand scholars.

Sunday Schools are numerous, but as they receive grants of Books from the Sunday School Society for Ireland, they appear in its report.

In every department of their work in Ireland these people could and would extend their efforts, were they not greatly limited in the necessary funds. Applications are frequent for more Ministerial labour, and the establishment of schools, which, for this reason cannot be met.

Subscriptions are received by the Rev. Mr. Massaroon, Stephen's-green, and Rev. Mr. Greer, Abbey-street.

"The Irish Evangelical Society, Established in the year 1814, for Promoting the Preaching of the Gospel in Ireland,"

Has since that period, supplied a number of Ministers and Scripture Readers of the Congregational Denomination, in various parts of the country. From the difficulty of obtaining suitable Agents, and from want of funds, the Society has not now as many employed as formerly. There are 18 Ministers, and 13 Scripture Readers at present actively engaged, some of whom preach in the Irish tongue at fairs and markets. They have upwards of 130 Stations and Outstations, in various localities. Subscriptions for the Society, will be received by the Rev. Thomas James, Bloomfield-street, Finsbury, London.

Several young men of the Congregational Denomination, educated for the Christian ministry in this country, are engaged in preaching the gospel in various districts in Ireland, under the direction of a Committee, to which Rev. Dr. Urwick is Secretary, and Mr. T. Turner, Royal Bank, Treasurer, by whom Subscriptions are received.

Lady Huntingdon's Connexion.

A number of Scripture Readers of evangelical sentiments, are employed in various localities, under the superintendence of ministers of different denominations. Subscriptions will be received by the Rev. W. H. Cooper, Manor-street, Dublin, who acts as the Honorary Secretary, and under whose care they have been placed by friends in London.

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Connexion.
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Evangelical
Society.
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Lady
Huntingdon's
Connexion.
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Ladies
Hibernian.
Page 16.

The Ladies Hibernian Female School Society,

Has been in existence for 23 years. The Committee consists principally of English ladies, who collect and expend about £2000 per annum in supporting female schools in which the scriptures are read and committed to memory; and in which they are instructed in needle-work and knitting. From the Report of the Society for the present year, it appears "it has been more than once suggested to the Committee to lessen the time hitherto appropriated to the reading of, and committing scripture to memory;" but they say, "after mature consideration, they felt it right to pursue undeviatingly, the original plan of the Society;"—and by adhering to this they may rest assured their labours will be followed with an abundant blessing. The only alteration they have made is an addition to the 11th Hint for the internal management of schools, viz.—That geography and writing, be taught to such girls as shall merit the reward by their progress in scripture knowledge, attention, obedience, and constant attendance at school. Subscriptions will be received by Mrs. R. Webb, 61, Stafford-place, Pimlico, London; and let me say such a Society merits liberal support from all denominations of Christians, as their schools are scattered over the most destitute portions of our country.

"The Irish Society, for Promoting the Education of the Native Irish, through the medium of their own Language, by every means consistent with the principles and discipline of the Established Church,"

Irish
Society.
Page 16.

Was Established in the year 1826, and has been peculiarly blessed of God, in bringing in many of the poor Roman Catholics in different parts of the country. The Society at present employs 58 Scripture Readers, and 621 Teachers, who are scattered over every part of Ireland. They have numerous Schools, in which the Irish Scriptures are taught and explained, and which are inspected periodically by persons properly qualified. Their annual income is between £5,000 and £6,000; and they have besides a Ladies' Auxiliary, which is very effectively managed. The Ladies employ 3 Missionary Agents, 51 Readers, 2 School Masters, and 1 School Mistress. Subscriptions are received for the Parent Society, or Ladies Auxiliary, by Messrs. David Latouche & Co. Bankers, Dublin, or by Messrs. Nesbitt, Berner's-street, London.

Scripture Readers' Society for Ireland, instituted 1822, in connexion with the Episcopal Church of Ireland,

Scripture
Readers'
Society.
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Have Sixty-eight Readers employed in the undernamed Counties—of whom 25 speak the Irish language:—Antrim 3, Armagh 3, Cavan 4, Donegal 1, Down 3, Fermanagh 3, Londonderry 1, Monaghan 4, Tyrone 2, Galway 1, Leitrim 0, Mayo 2, Roscommon 1, Sligo 2, Dublin 1, Carlow 0, Kildare 2, Kilkenney 3, King's County 1, Longford 0, Louth 1, Meath 0, Queen's County 0, Westmeath 1, Wexford 0,

Wicklow 2, Cork 13, Clare 3, Kerry 4, Limerick 4, Tipperary 3, Waterford 0. The Expenditure in 1845 was £2341 6s. 2d.

The Committee are still painfully constrained to allow many applications for Readers to remain unattended to, in consequence of want of funds, and humble labourers fitted for the work. Subscriptions received by Assistant Secretary, Falconer Miles, Esq., 27, (late 13), Lower Pembroke-street, Dublin.

Irish Island Society in connexion with the Established Church.

The Society supports Agents in the following—Island Stations 11, Coast Stations 7; School Masters and Scripture Readers 17; Female Teachers 6. Its Pupils during the past year average between 300 and 400. And the gospel has, it is hoped, been declared to about 3,000 families, and 13,000 individuals. Contributions for the Society received by the Messrs. Latouche and Co. Bankers, Dublin.

Irish Island
Society.
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Description of the Protestant Colony of Achill in connexion with the Established Church.

"A clergyman, who was laid aside from active employment by severe indisposition, was induced, by the perusal of 'Anderson's Historical Sketches of the Native Irish,' to commence the study of the Irish language, with a view to devoting himself to the service of Christ among the portion of his countrymen who use that language. In 1831 the western coast of Ireland was visited by a severe famine. The clergyman to whom we have alluded, having at that time acquired some knowledge of the Irish language, was induced to visit the scene of distress, at the earnest solicitation of a friend, who was actively engaged in sending relief to the sufferers.

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"On his arrival in the west, having heard of the extreme destitution of the inhabitants of the Island of Achill, he determined to visit it. It should here be mentioned, as one of the links in the chain of causes which originated the Achill mission, that this clergyman, before he left Dublin, had had his mind particularly directed to the missionary operations of the United Brethren among the Greenlanders and other barbarous people. The actual survey of the condition of the people of Achill first suggested the establishment of a mission among them, on the same plan as those which have been established by the United Brethren, designed to further the temporal welfare of the natives in subserviency to their higher interests. Returning from Achill, our traveller communicated his thoughts to a Christian friend in the neighbourhood, who signified his approbation; and, having received encouragement from the principal landed proprietor of the island, by the promise of a lease of mountain ground, he returned to Dublin, where, through the zealous and warm co-operation of a few Christian friends, devoted to the improvement of the native Irish, a committee was formed for establishing and conducting, in the Island of Achill,

Achill Island
Page 15.

the first missionary settlement which had ever been established among the native Irish, using the Irish language.

"The committee being formed, a subscription was opened for carrying the contemplated object into effect. A lease of a 130 acres of land, situated in the north-east of the island, having been obtained, at a nominal rent of £1 per annum, a steward was engaged, and sent to superintend the reclaiming of the land, in the summer of 1833. The difficulties to be overcome, even in this stage of the operations, seemed almost insurmountable. A wild tract of moor, overrun with heath, was to be reclaimed and rendered productive; houses were to be erected in the midst of a wilderness, without any means of communication with a civilized country but the sea, which, in consequence of a boisterous climate, and the want of a commodious landing-place, afforded but a precarious medium of intercourse; and these works were to be accomplished by the instrumentality of a people destitute of skill, or suitable implements, whose ignorance and prejudices might easily be so worked upon by designing men, as to make them regard the growth of the infant settlement with jealous enmity, instead of considering it in the light of a benefit, either spiritual or temporal. Under the superintendence of the steward, however, the farm was soon inclosed; and a house being erected sufficient for the accommodation of two families, the committee sent a school-master to the settlement, in November, 1833. He was followed by a Scripture-reader; and another house being erected, a clergyman who was appointed by the committee to take charge of the settlement as missionary, removed there with his family, in August, 1834, where he was shortly followed by another minister, and three more Scripture-readers, for whom an extensive and encouraging field of labour was opened.

"A furious persecution was got up by the Roman Catholic priests and Dr. M'Hale, who aimed at nothing short of the expulsion of the missionaries from the island. But the Lord was with his servants, and the machinations and violence of their enemies were fruitless.

"The missionary settlement has since grown into a village; the sides of a once barren mountain are now adorned with cultivated fields and gardens; the desert literally rejoices, and blossoms as the rose; and the stillness of desolation which once reigned, is now broken by the hum of the school, or the sound of the 'church-going bell.' The Achill missionary settlement is, indeed, a proof of the truth of that memorable saying of John Elliot: 'that prayer and pains through faith in Christ can do any thing.' 'This is the Lord's doing, and it is marvellous in our eyes.'"

The following extract from a letter to Lord John Russell, from the Rev. Edward Nangle—the clergyman referred to in the above, will shew the persecution to which the poor converts are exposed from the priests and their people:—

"In order that your lordship may be in full possession of the facts to which your attention is solicited, it may be necessary to state, that a

few Protestant gentlemen of the highest respectability formed themselves into a committee, with a view to promote the temporal and spiritual interests of the inhabitants of this island—a district which, even in the west of Ireland, is proverbial for its destitution. They procured a tract of wild mountain, purposing to reclaim it by native labour: and on this, and other improvements, they have already expended a sum exceeding sixteen hundred pounds.

"The oversight of the spiritual concerns of the infant settlement was entrusted to me, with the full approbation of his Grace the Archbishop of Tuam; and, being fully persuaded that the religion taught by Roman Catholic Priests, differs in essential principles from the ancient Catholic faith delivered by Christ and his inspired apostles, I felt it to be my duty, both as a Christian and a minister of our National Church, to testify against doctrines which I believed to be impious innovations; and I rejoiced that, in fulfilling what seemed to me to be a plain duty, I should not be excluded from the protecting care of a constitution which secures liberty of conscience to professing Christians of every denomination. It pleased God to grant such a blessing to our exertions, that several families and individuals abandoned the communion of the Church of Rome, and connected themselves with us as members of the Protestant Church. No exertions were spared by the Roman Catholic Priests to exasperate the peasantry (who were disposed to regard us with the kindest feelings,) against us, and to urge them on to such repeated acts of violence as might exhaust our patience, or our courage, and oblige us at last to abandon our post in the island.

Finding that the means which the priests had employed to arrest the progress of the Protestant religion had failed of success, Dr. M'Hale visited the island at the beginning of this month, hoping that the exercise of the spiritual authority with which the ignorant peasantry supposed him to be invested, might prove more effectual. The day after the bishop's arrival, the congregation were assembled at the parish chapel; the persons who had joined the Protestant church were held up to abhorrence in the strongest terms which language could furnish; and their neighbours were forbidden to speak to them, or sell them provisions, or shew them any kindness. "Show no kindness to those who differ from you in their religious opinions—withhold from them the commonest courtesies of life—they are accursed of God and his church, and they should be abhorred by you—put them in Coventry, shame them into a profession of Popery; and if that won't do, starve them into a hypocritical conformity." Before Dr. M'Hale left the island, these inhuman injunctions were again repeated, and a solemn curse pronounced against any one who dared to violate them. In consequence of this, our poor people have been subjected to much inconvenience, and have sustained much loss. Their kind salutations of their former friends meet no return. The stream of social kindness has been embittered at its source by the gall and wormwood of religious rancour. Some of these faithful suf-

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Achill Island. ferers for conscience sake have been ejected from their dwellings—their neighbours alleging no reason for conduct so much at variance with the redeeming virtue of Irish character, but the will of the bishop. Others have been obliged, at considerable cost and inconvenience, to purchase provisions in a distant village: for though there are some of their neighbours whose good-nature is stronger than their fear of Dr. M'Hale's curse, yet they dare not sell them potatoes, as a rumour is already gone out among the people, that any one who violates the bishop's orders, may expect to have his cattle houghed, and to suffer other injuries in his property and person.

"Such my lord, are the means by which Romish ecclesiastics maintain their influence over the Irish peasantry. Liberty of conscience in those parts of the country where Popery preponderates, is but a name; the iron of spiritual bondage enters into the soul of the people. In this island there are many who abhor the doctrines of the Church of Rome, who loathe the thought of giving the honour which is due to God to the pastry idol of the mass; but they dare not break the chains which gall their spirit; they sigh for freedom, but the fear of the driver's lash restrains them from claiming their birth-right. I must remind your lordship, that I am prepared to prove the facts which I have stated, by competent witnesses, before any tribunal; and I do most earnestly desire, that an opportunity of doing so may be afforded me, in order, that if at a future period the inhabitants of Achill should swell the catalogue of our national atrocities, the British public may trace their crimes, not to any peculiar depravity in them, but to the baneful influence of Popery and its teachers."

For the Converts on this Colony, subscriptions are received by the Rev. Edward Nangle, and Dr. Adams, Achill.

Protestant Colony in Kilmeague, Kildare, in connexion with the Established Church.

Protestant Colony in Kilmeague, Kildare.
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There is also a small Protestant Colony, formed from fifteen to twenty years since at Kilmeague, about twenty-two miles from the metropolis, in the county Kildare. The Colonists amount to about eighty families; and, although when the present clergyman went first to the parish, there were only six persons to attend divine worship, there are now above two hundred and twenty. Two thirds of the entire are farmers; and they are all in a comfortable condition.

Gweedore, County Donegal.

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At Gweedore, in Donegal, on the north-west coast of Ireland, the exertions of Lord George Hill have been eminently successful, not only in reclaiming a vast portion of unproductive land, but of humanizing and civilizing a vast number of human beings. He has erected a neat school-house, and there are flourishing schools, and a Protestant congregation of from fifty to sixty individuals. Donations are requested towards erecting a Church and Glebe-house.

Dingle Colony, in connexion with the Established Church.

The little town of Dingle, situated on the south western coast of Ireland, has for some years past been celebrated for the work of reformation going forward in that and the immediate neighbourhood, and for an interesting Protestant Colony formed there by the blessing of the Almighty on the exertions of the Protestant Clergymen labouring in the district. In the year 1831, the Rev. George Gubbins, having been appointed Curate of that and three other adjacent parishes, entered on the arduous duties of his office with all the zeal of an ardent mind. As in the district there was no church, no school, nor any thing that could lead one to suppose that Protestant Christianity had ever been preached in Ireland, although in this particular district several Protestant churches had at one time existed—this excellent man, lived in a cabin, at one shilling a week; and though deprived of all the comforts of refined life, he had stated weekly services in each of the parishes, and Sunday schools established for the families of the coast guard stations, who formed a nucleus for Protestant congregations in each of the parishes over which he presided. Having made a strict search after the descendants of the former Protestant families, he had the happiness in 1832 of discovering five of their families; and of restoring them to the bosom of the Protestant church. About this period the ravages of cholera had produced fearful results amongst many of the Roman Catholic families in the district, and their being no physicians to apply to, Mr. Gubbins became physician general to the poor,* and in this way was greatly blessed to their spiritual welfare. In 1833, the Rev. Charles Gayer, was appointed Chaplain to Lord Ventry; and in the course of a few years, was also appointed to the Rectories of the parishes referred to. At the time he went to Dingle, there was a small church in the place, a small congregation, and a school which had been previously established in the locality, by the Rev. Mr. Gubbins. In the year 1834, several of the inhabitants of the place, renounced the Romish religion, among others two of the parish priests, and some of their families embraced the Protestant faith: and from that period to the present time, through the Divine blessing on the preaching of the gospel, and on the instrumentality of the scripture readers and teachers employed, upwards of 150 families have followed the example, and the Colony now consists of between 700 and 800 individuals, who have renounced the errors of the church of Rome. From the details of a legal trial to which reference has been made in the text of the present work, it appears that the most violent and vindictive persecution has for years been maintained against the Converts—to such an extent was this excited by the Romish priests, who denounced them from the altars of the chapels, that not only would none of their former friends speak to them, or receive them into their houses, but they were refused to sell them any article of food or clothing: and had

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* See "Brief account of Dingle, and West of Kerry, by Mrs. D. P. Thompson.

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not Protestant friends made an effort to supply their wants, no doubt many would have perished from utter destitution. The following statement of Mr. Gayer's exertions was given by Mr. Bennett, the counsel who opened the proceedings of the trial referred to.

"His exertions were spread over a large district. Ventry is distant from Dingle about three miles: Dunurlin six, and Kilmachheader four. He attended to the duties of those different parishes with assiduity. Gentlemen, the number of persons anxious to attend his church increased, and it became necessary to build additional churches.—One was built at Ventry, another at Dunurlin, and school-houses were also built, and all this was done, I must tell you, from benevolent motives. There was neither terror, threat, force, nor any other means, but simply the exertion of charity. The only weapon made use of on these occasions was the Word of the Almighty God, and the parishioners being instructed in the principles of religion, the condition and habits of such as attended to his ministry were improved. Gentlemen of the jury, in addition to this, Mr. Gayer also promoted works of charity in the country, no matter what was the profession of the objects of it. He was benevolent to all. If the fishermen became distressed through the inclemency of the weather, or on account of scarcity, or if any other cause brought these poor people into distress, this gentleman was found assisting them, collecting means for their relief, and distributing it himself without distinction of religion or class. By this means he succeeded in alleviating misery and relieving distress to a considerable extent. Gentlemen, he did collect contributions, and those, with the assistance of his own moderate means, enabled him to establish a fund by which he fed the hungry, clothed the naked, and gave comfort to persons of all persuasions, and I believe I may say he was beloved by persons of all persuasions, in that district. * * * While erecting those buildings, which were done under Mr. Gayer's superintendence, he adopted no such thing as exclusive dealing. He employed Protestant and Roman Catholic alike. He was the benefactor of both. Not even with respect to servants of his own house did he observe any religious distinctions."

"Upon evidence which extorted a verdict from a jury of whom *one half were Roman Catholics*, it appears that 170 families, including 800 souls, have been added to the Protestant faith in that immediate neighbourhood; that no small number have already sealed the truth and sincerity of their conversion by dying in the faith of their adoption, while the whole body, notwithstanding the insults and outrages daily heaped upon them, are an inoffensive, orderly, and well-conducted class of persons, who would enjoy both the good opinion and good offices of their countrymen of all persuasions, if civil and religious liberty were more than a name in Ireland. * * * That the executive government feels itself unable to abate the evils it admits, will be seen from the (subjoined) Memorial forwarded to his Excellency the Lord Lieutenant in the month of January last, signed by 150 heads of convert families, and the official reply of the Under-Secretary of State."

"To his Excellency, the Lord Lieutenant.—May it please your Excellency—The Memorial of the undersigned inhabitants of the parishes of Dingle, Kildrum, Ventry, Donquin, Dunurlin, and Kilmachheader, on behalf of themselves and their families,

"Humbly Sheweth—That Memorialists, with their families, were formerly in the communion of the Roman Catholic Church: That Memorialists, from what they believe and profess to be conscientious motives, have withdrawn from the communion of the Roman Catholic Church, and

* Preface to Trial.

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joined that of the Protestant Established Church: That Memorialists have suffered reproach and persecution, more or less, from time to time; but that for the last four months, particularly, Memorialists have been, and are still, suffering grievous persecution and loss, as converts from the Church of Rome: That when Memorialists pass through the town of Dingle, and the surrounding district, they are insulted and provoked to a breach of the peace, by many persons shouting at them, using opprobrious and threatening language, and sometimes throwing stones: That Memorialists have often had convictions before the magistrates, and assistant barrister, against persons for waylaying, assaulting, and threatening, in cases where they knew or could discover the parties so offending: That Memorialists themselves have not been charged with any such crimes before the magistrates or assistant barrister: That Memorialists cannot purchase the necessities of life in the markets and shops, the people refusing to sell to them, or have any dealings with them, as converts from the Roman Catholic Church: That Memorialists have reason to know and believe, that this state of things is entirely owing to the preaching of the priests of the Roman Catholic Church, from their altars: That Memorialists are constantly exhorted, by their respective ministers, in public and in private to peace and good will towards all men, even their persecutors and slanderers: That Memorialists desire to testify, that their Roman Catholic neighbours are well disposed towards them, and that they are in peace and good will with each other when Roman Catholic priests do not excite them against Memorialists: That Memorialists do not feel themselves, and their families, in the enjoyment of that safety and liberty which is the right of every subject of Her Gracious Majesty: That sad consequences are apprehended, if such a state of things be allowed to continue: That Memorialists are prepared to prove these statements, by their own and other most respectable testimony: That Memorialists, under these circumstances, appeal to a humane Government, in behalf of themselves and their families, who altogether amount to over 800 souls. And Memorialists will ever pray."

"Dublin Castle, 14th January, 1845.

"Sir—I am directed by the Lord Lieutenant to acknowledge the receipt of your letter of the 9th instant, enclosing a Memorial from certain converts from the Roman Catholic Church, and to acquaint you, that while his Excellency must deeply regret, that any person should be exposed to personal inconvenience, obloquy, or insult, on the score of religion, they can scarcely fail to be aware, that it is not in his power to afford any remedy for the inconveniences they describe themselves as suffering, and that the ordinary course of law can alone be resorted to by them for relief.—I have the honour to be, Sir, your obedient humble servant,

"To Rev. Charles Gayer, Dingle."

"E. Lucas."

Letter from Rev. W. M'Ilwaine, of Belfast.

"Surely the intelligent, the warm-hearted, and high-minded Roman Catholic gentry of Kerry, so many of whom crowded the court during the days of this important trial, were not prepared for the disclosures then made concerning the system of religion which they profess, as well as some of its accredited teachers! Assuredly, they will never join in so heartless and unchristian an effort as to hunt down, even to death, those who conscientiously differ from them, or prefer another form of faith. Will they not, must they not reflect on the true nature of a system which can produce such fruits! The conduct of the poor instruments of persecution on this occasion was very marked. At the close of the first day's proceedings the crowd assembled around the court-house shewed evident symptoms of excitement, by violence of gesture, shouting, &c. At the

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termination of the trial, and when the verdict was announced, there was a marked, and most significant change. Shame appeared to have taken possession of them, and well it might. All parties were silent and still. May it be that they have been led to think on their ways! Oh, that like some older persecutors, recorded in holy writ, they might be cut to the heart, and led in sincere repentance and true faith to that Saviour, whose cause and whose servants have been so maligned, and so injuriously treated!"

"If in places where Roman Catholics are in the inverse ratio of what they are at Dingle, Roman Catholics were persecuted as the Dingle converts are in this county, what an outcry would be raised! If Roman Catholic clergymen were hooted and pelted through the Protestant districts of the North; insulted—reviled—called by indecent names, so disgusting that they could not be mentioned in a court of justice, what would be the feelings of Roman Catholics? Would they not say, is this a country where discussion is allowed, where the principles of religion have existence at all?"

In reference to the success attending this infant Colony it is only fair to state that under the Divine blessing, much of its prosperity was owing to the indefatigable exertions of its late Secretary, Miss Mahon, now Mrs. Colonel Inglis, who in the year 1840, had collected funds sufficient to build fifteen cottages for the Converts, besides considerable sums to supply their daily returning wants.

General Fund, for the Restoration in Ireland of her Primitive Religion, and the necessary protection of Converts.

(From the Christian Guardian, edited by the Rev. Carus Wilson.)

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"In a late number was an appeal in behalf of the above most important work, which has been undertaken very lately by Mrs. Col. Inglis, of Kerse Hill, Falkirk, who has long laboured as Secretary for the Dingle Colony, in County Kerry, in Ireland, where are 800 Converts from Rome, and towards which the subscriptions last year amounted to £5000. When last we alluded to it, it was under the title of the "General Fund for the Relief and Protection of Persecuted Converts from Popery;" but the title has been changed to the above, and wisely, we think, as less open to objection; for it now shews that the spread of the Gospel is the *first* object, and protection the *second*. We feel that the seeds of the Gospel should be scattered far and wide, and not confined too much to one place; and as the above excellent plan of Mrs. Inglis's is for the diffusion of the truth as it is in Jesus, on a *general* and *universal* scale, we hail it as the harbinger of brighter days for poor, soul-enchained Ireland. She is enslaved in worse than Egyptian bondage. Though possessing a noble and generous nature—powerful for much good or evil; depending entirely upon the channel to which it may be directed, of right or wrong—she is nevertheless unblessed by the light and liberty of that Gospel which can *alone* give peace and prosperity in any country, and which is as much needed in many of her dark corners as in India or elsewhere. Satan

* Preface to Trial.

knows where are his strongholds, and so do the Popish Priests; by working on the fine native feelings of the deluded Irish, growing rich (as can be proved in many cases) by making others poor; working also on the natural pride of the human heart, by telling them their works will merit heaven. Thus it is that Satan and the Priests dread the reading of Scripture, (which opens the eyes, and enables the prisoner to break his chains,) because they know they will lose their power; and therefore, "the god of this world hath blinded their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 4.)

The smallest subscriptions will be thankfully received by the Honorary Secretaries—Mrs. Colonel Inglis, Kerse Hill, Falkirk, Scotland; and William Carus Wilson, Esq. Jun. Casterton, Kirkby, Lonsdale."

Sunday School Society for Ireland, Established in the year 1809.

The object of the Society is to increase the number of Sunday Schools, and to promote their efficiency, by means of the co-operation of Visiting Agents, correspondence with the Conductors of each School, and grants of Bibles, Testaments, Scripture Reading-Books and Spelling-Books, the reading lessons of which are selected from the Bible. The Society has circulated upwards of 784,000 Bibles and Testaments, and more than one million two hundred and seventy thousand Portions of the Scriptures and of Spelling-Books since its formation; and it is to be remarked, that the Books issued by the Society are in general used, not only in the Schools, but also in the dwellings of the Scholars. The Committee would call attention to the important fact, that, owing principally to the poverty of the parents, about 100,000 of the Scholars do not attend Week-day Schools, and that of these, a considerable proportion derive all their instruction at the Sunday Schools.

State of Sunday School instruction in Ireland at the establishment of the Society, and its progress at the years 1818, 1827, 1836, and 1846:—

In the year 1809, when the Society was formed there were as far as can be ascertained throughout Ireland only about	Schools.	Scholars.
In April, 1818, there were in connexion with it	80	59,888
January, 1827, Do. Do. ..	554	163,484
January, 1836, Do. Do. ..	1945	218,976
January, 1846, Do. Do. ..	2363	244,503
	2962	

Among the beneficial effects resulting from the Sunday School system, are a marked improvement in habits of decency and cleanliness. That while Protestants are trained in a more enlightened acquaintance with their Scriptural faith, and thus preserved from being corrupted by the errors of the Church of Rome, there is an increased perusal of the Holy Scriptures by Roman Catholics, many of whom attend Sunday Schools in connexion with the Society, frequently in the face of much opposition.—The erection of Day Schools, the establishment of Lending Libraries,

Clothing Societies, and other Institutions, in Districts in which they did not previously exist. Subscriptions or Donations will be received by Messrs. David La Touche and Co. Dublin, or by Mr. John Johnston, at the Society's Office, 32, Sackville-street, Piccadilly, London.

The Monks of La Trappe.

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From the following extracts from the circular issued by the brotherhood, on their first coming to Ireland, one may learn what claim they had on the Protestant community for support—and yet by the Protestants they were well supported.

1. We celebrate every day the holy sacrifice [of the mass,] for our benefactors.
2. A memento is made for them at every private mass.
3. We pray for them at the midnight office, and at the canonical hours of the day.
4. The community make a general communion for them on the first Thursday of every month.
5. They partake of every good and penitential work of the community.
6. They are prayed for after meals.
7. They are prayed for when we are informed of their illness.
8. At the death of any benefactor a mass is offered for the deceased—every priest makes three mementos—every lay member offers a communion, and recites the seven penitential psalms.
9. A *de profundis* is recited every afternoon, by the community assembled, for the deceased benefactors.
10. Every special benefactor shall be associated to the prayers and good works of our whole society.

Description of Maynooth in 1846, by an intelligent Traveller.

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The following letter from a gentleman of high respectability, resident in Scotland, appeared in "the Times" newspaper—it shews the fallacy of the statements made by Sir Robert Peel, when voting away a large sum for the improvement of Maynooth.

"SIR,—Having, as late as last week, visited Maynooth, perhaps a few lines from an English eye-witness may not be uninteresting to those who neither have had or may have an opportunity of seeing for themselves. Maynooth is about twelve miles from Dublin—the whole drive most beautiful—and, after passing through Lucan and other romantically situated villages, we saw, from the end of the Duke of Leinster's park, at Carton House, a pile of ruin, which was some ancient place of the Leinster family, and destroyed by Cromwell; just behind this ruin stands the College, at the end of the village of Maynooth, surrounded by trees; a very large building, consisting of courts, outhouses, &c., chapels, a hall, and a very good library. Considering that there are five hundred students,

all residing within the walls, (out of which they are never allowed to go, except for a walk, on Wednesdays, when one of the tutors accompanies them,) and that each student has a room to himself, the building must be very extensive.

"After having heard so much of their poverty and wretchedness, we were all surprised with what we saw. The students are all dressed in black, with long black gaiters; certainly some of them looked wretched, which is not to be wondered at, as they are mostly of the lowest orders. They are the whole year at Maynooth, with the exception of six weeks at midsummer. We were told that the students had everything they wanted, (indeed we went into the kitchen and saw the very best fare preparing,) that they had as much beer to drink as they liked, (we saw the brewery, a good-sized building, standing by itself) and as much to eat as they wished, and on Fridays the food is altered in quality, (that is, fish instead of meat) though not in quantity, as they were not, on that day, restricted at all. This is rather singular, for surely a fasting does or ought to imply an abstinence. Then as to the beds:—Sir R. Peel talked of 'three sleeping in a bed.' Now our guide told us that he never knew of such a thing as even two sleeping in a bed, all the time he had been there, twelve years; indeed we saw the beds, which, though very good, were not large enough for two; much less three; and, in addition to this, a priest told us that if such a thing was done, it would be punished by expulsion. Surely the testimony of two on the spot may be taken, and almost proves that Ministers must have quoted from some suspicious authority. I believe that many who are in favour of the grant, if they went to the College and witnessed the mummary we did in the chapel, and really the seeming abundance and comfort of all in the College, would come to a different conclusion; but in these days of lukewarm Protestantism, we are as much betrayed by the apathy of friends as the treachery of foes.

"I remain your obedient servant,

"July 8th, 1845."

"A TRAVELLER.

Evidence relative to Maynooth, taken before the Commissioners of Education Enquiry.

What portion of the New Testament did you go through in those lectures?—I think during the time I was in, that I only went through the first of Corinthians during the half year.

"You went through no portion of any one of the Gospels?—No.

"When you left Maynooth had you read any one of the Gospels?—Yes I had; I had read the Gospel of John.

"Will you state what portion of the New Testament you had read in Maynooth, including both public and private study?—I read the Gospel of St. John before I went to the College at all, and I read a portion of the Gospel of Luke, and I read the Epistle to the Romans, and the Lamentations of Jeremiah; I think those I had read in private, but in public I had read none but the first of Corinthians."—Appen. p. 362, 363.

Evidence of
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Another Witness.

"Did the Old or the New Testament at that time form any part of your study? Except the extracts used there, the Old or New Testament, considered as such, formed no part of the study then, or at any other period.

"What extracts do you refer to?—Reeves's extracts, and afterwards extracts made by the Scripture Professor.

"Do you mean to say that Reeves's book consists of extracts from the Scriptures?—It is a compilation, and I accordingly consider it as consisting of extracts chiefly; I do not know how to understand it, except that it is an arrangement of extracts from the Scriptures.

"Were you in possession of a Bible at the time?—No.

"Had you access to any Bible at the time?—No.

"Are the Commissioners to understand you as saying, that during the four years you were at Maynooth, you had not a copy of the Scriptures in your possession as your own private property?—I had not that I can recollect, nor was it required of me that I should have such a book as a class-book.

"Was it not required of you, upon entering the College, that you should furnish yourself with one for your own private use?—Certainly not that I can recollect.

"Was there not such a regulation generally adopted in the College?—It is certainly the first time I ever heard of it.

"Do you mean that you never heard that such a regulation existed till the present moment?—That is what I mean to express.

"Is it your distinct evidence, that at the time when you were in the College, it was not the habit of the young men to have each a copy of the Scriptures in his own private apartment?—Decidedly, as a general practice.

"Do you mean to say that you knew of none who had it?—I was not required to have a copy of the Scriptures in my possession, nor to have recourse to them; nor did I know of its being the case that many other persons had.

"Speaking of that minority, whatever the number may have been, what proportion of them do you conceive, as a matter of fact, had the Scriptures in their private possession in their rooms?—I really did not know of any.

"Do you mean distinctly to state that the majority of the students attending the Scripture lectures did not refer to the original Scriptures, in order to prepare themselves, but rested satisfied with the notes you describe?—I am perfectly satisfied it was so.

"While they are preparing in the public halls for the Scripture lectures, what number of copies of the Bible may you have seen upon the tables?—I may have occasionally seen perhaps a few copies of the Douay Testament lying on the desks, but I have not known them to have been laid before a person for regular study.

"Were they ordinarily handed about from one to another, or were

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they not?—Not handed about, but if I chose to ask for one, of the student who was possessed of such a book, and that he chose to lend it to me, I then used it.

"Does not the bookseller of the College of Maynooth openly sell Testaments to any person who chooses to buy them?—I suppose so; I never bought one from the bookseller to the College of Maynooth; the only books that the students were obliged to buy are Dr. Delahogue's Treatises upon controversial theology, and also a small treatise that the professor of mathematics published; the students were obliged to possess themselves of these books, and I have not known them to be obliged to purchase any other books."—viii. Rep. Appen. p. 319—322.

Another Witness.

"Do you remember whether you were in possession of a Bible during the time you were a student at Maynooth?—I was not during the whole time I was there, except the last year, when I got a Latin Bible as a premium.

"Were many of the students possessed of Bibles?—No; some of them had a New Testament.

"Then although it was not required, and although you were in no way encouraged to do so, yet you were in no way discouraged from doing so?—I cannot say that I was discouraged; but the time of the students of divinity is so filled up with the classes of dogmatic theology, that they had not time to study the Scriptures."—Appen. p. 350.

Another Witness.

"Had you a Bible of your own when you were at Maynooth?—I had a Latin Bible.

"Were many of the students possessed of Bibles?—I think in general no more than six or eight or ten, as far as I can recollect.

"Do you mean in your class?—I think I scarcely saw more than about eight or ten Bibles, or twelve at furthest—I think I have never seen more than that in the hall of theology on the days when we were waiting for the professor to give his lecture.

"Do you mean that there were not above ten or twelve Bibles, or that there were not above ten or twelve New Testaments?—I mean taking both together.

"Were there any New Testaments in the hands of those who had not Bibles?—I cannot say.

"When you say there were ten or twelve Bibles, do you mean that that includes the whole number of copies, either of the New or Old Testament, in the possession of all the students of your class?—Yes"—viii. Rep. Appen. p. 362.

Description of a Hedge School.

In order to enable the reader to form some idea of the state of education in Ireland, at the period its reform was commenced by the London Hibernian and Kildare-place Societies, I quote the following graphic sketch from Carleton's "Traits of the Irish Peasantry." As he peruses the sketch, the reader will recollect that in the hedge schools of Ireland

Description of the present priests received the rudiments of their education—out of a Hedge School. Page 58. these they went to Maynooth.—

"As you leave the village, you have, to the left, a view of the hill, which I have already described, and, to the right, a level expanse of fertile country, bounded by a good view of respectable mountains, peering decently into the sky; and in a line that forms an acute angle from the point of the road where you ride, is a delightful valley, in the bottom of which lies a pretty lake; and a little beyond, on the slope of a green hill, rises a splendid house, surrounded by a park, well wooded and stocked with deer. You have now topped the little hill above the village, and a straight line of level road, a mile long, goes forward to a country town which lies immediately behind that white church, with its spire cutting into the sky, before you. You descend on the other side, and, having advanced a few perches, look to the left, where you see a long, thatched chapel, only distinguished from a dwelling house by its want of chimneys, and a small stone cross that stands on the top of the eastern gable: behind it is a grave-yard, and beside it a snug public-house, well white-washed; then, to the right, you observe a door apparently in the side of a clay bank, which rises considerably above the pavement of the road. What! you ask yourself, can this be a human habitation?—but ere you have time to answer the question, a confused buzz of voices from within reaches your ear, and the appearance of a little "gorsoon," with a red, close-cropped head, and Milesian face, having in his hand a short, white stick, or the thigh bone of a horse, which you at once recognize as "the pass" of a village school, gives you the full information. He has an ink-horn, covered with leather, dangling at the button-hole (for he has long since played away the buttons) of his frize jacket—his mouth is circumscribed with a streak of ink—his pen is stuck knowingly behind his ear—his shins are dotted over with blisters, black, red, and blue—on each heel a kibe—his "leather crackers, videlicet—breeches, shrunk up upon him, and only reaching as far down as the caps of his knees. Having spied you, he places his hand over his brows, to throw back the dazzling light of the sun, and peers at you from under it, till he breaks out into a laugh, exclaiming, half to himself, and half to you,

"You a gentleman!—no, nor one of your breed never was, you procthorin' thief you!"

"You are now immediately opposite the door of the seminary, when half a dozen of those seated next it notice you.

"Oh, Sir, here's a gentleman on a horse!—master, Sir, here's a gentleman on a horse, wid boots, and spurs on him, that's looking in at us."

"In the mean time, the master puts his head out of the door, his body stooped to a 'half bend'—a phrase, and the exact curve which it forms, I leave for the present to your own sagacity—and surveys you until you pass. That is an Irish hedge school, and the personage who follows you with his eye, a hedge schoolmaster. His name is Matthew

Kavanagh; and as you seem to consider his literary establishment rather a curiosity in its kind, I will, if you be disposed to hear it, give you the history of him and his establishment.

"The first step a hedge schoolmaster took, on establishing himself in a school, was to write out in his best copperplate hand, a flaming advertisement, detailing, at full length, the several branches he professed himself capable of teaching. I have seen many of these—as who that is acquainted with Ireland has not?—and, beyond all doubt, if the persons that issued them were acquainted with the various heads recapitulated, they must have been buried in the most profound obscurity, as no man but a walking Encyclopædia—an Admirable Crichton—could claim an intimacy with them, embracing, as they often did, the whole circle of human knowledge. 'Tis true, the vanity of the pedagogue had full scope in these advertisements, as there was none to bring him to an account, except some rival, who could only attack him on those practical subjects which were known to both. Independently of this, there was a good-natured collusion between them on these points which were beyond their knowledge, inasmuch as they were not practical but speculative, and by no means involved their character or personal interests. On the next Sunday, therefore, after Mat's establishment at Findramore, you might see a circle of the peasantry assembled at the chapel door, perusing, with suitable reverence and admiration on their faces, the following advertisement; or, perhaps, Mat himself, with a learned, consequential air, in the act of explaining it to them.

"EDUCATION.

"*Mr. Matthew Kavanagh, Philomath, and Professor of the Learned Languages, begs leave to inform the Inhabitants of Findramore and its Vicinity, that he Lectures on the following branches of Education, in his Seminary at the above recited place:—*

"*Spelling, Reading, Writing, and Arithmetic, upon altogether new principles, hitherto undiscovered by any except himself, and for which he expects a Patent from Trinity College, Dublin; or, at any rate, from Squire Johnston, Esq. who paternizes many of the pupils; Book-keeping, by single and double entry—Geometry, Trigonometry, Stereometry, Mensuration, Navigation, Guaging, Surveying, Dialling, Astronomy, Astrology, Austerity, Fluxions, Geography, ancient and modern—Maps, the Projection of the Spear—Algebra, the Use of the Globes, Natural and Moral Philosophy, Pneumatics, Optics, Dioptrics, Catoptrics. Hydraulics, Aerostatics, Geology, Glorification, Divinity, Mythology, Midicinality, Physic, by theory only, Metaphysics, practically, Chemistry, Electricity, Galvanism, Mechanics, Antiquities, Agriculture, Ventilation, Explosion, &c.*

"*In Classics—Grammer, Cordery, Æsop's Fables, Erasmus' Colloquies, Cornelius Nepos, Phædrus, Valerius, Maximus, Justin, Ovid, Sallust, Virgil, Horace, Juvenal, Persius, Terence, Tully's Offices, Cicero, Manouverius, Turgidus, Esculapius, Regerius, Satanus, Nigrus, Quinctilian, Livy, Thomas Aquinas, and Cornelius Agrippa.*

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“Greek Grammar, Greek Testament, Lucian, Homer, Sophocles, Eschylus, Thucydides, Aristophanes, Xenophon, Plato, Aristotle, Socrates, and the Works of Alexander the Great; the manners, habits, customs, usages, and meditations of the Grecians; the Greek digamma resolved, Prosody, Composition, both in prose, verse, and Oratory, in English, Latin, and Greek; together with various other branches of learning and scholastic profundity—*quos enumerare longum est*—along with Irish Radically, and a small taste of Hebrew upon the Masoretic text.

“MATTHEW KAVANAGH, *Philomath*.

“Having posted this document upon the chapel-door, and in all the public places and cross roads of the parish, Mat considered himself as having done his duty. He now began to teach, and his school continued to increase to his heart's content, every day bringing him fresh scholars. In this manner he flourished till the beginning of winter, when those boys, who, by the poverty of their parents, had been compelled to go to service to the neighbouring farmers, flocked to him in numbers, quite voracious for knowledge. An addition was consequently built to the school-house, which was considerably too small; so that, as Christmas approached, it would be difficult to find a more numerous or merry establishment under the roof of a hedge school. But it is time to give an account of its interior.

“The reader will then be pleased to picture to himself such a house as I have already described—in a line with the hedge; the cave of the back roof within a foot of the ground behind it; a large hole exactly in the middle of the ‘*rigger*,’ as a chimney; immediately under which is an excavation in the floor, burned away by a large fire of turf, heaped loosely together. This is surrounded by a circle of urchins, sitting on the bare earth, and exhibiting a series of speckled shins, all radiating towards the fire, like sausages on a *Palmi* dish. There they are—wedged as close as they can sit; one with half a thigh off his breeches—another with half an arm off his tattered coat—a third without breeches at all, wearing, as a substitute, a piece of his mother's old petticoat, pinned about his loins—a fourth, no coat—a fifth with a cap on him, because he has got a scald, from having sat under the juice of fresh hung bacon—a sixth, with a black eye—a seventh, with two rags about his heels to keep his knees clean—an eighth crying to get home, because he has got a headache, though it may be as well to hint, that there is a drag-hunt to start from beside his father's in the course of the day. In this ring, with his legs stretched in a most lordly manner, sits, upon a deal chair, Mat himself, with his hat on, basking in the enjoyment of unlimited authority. His dress consists of a black coat, considerably in want of repair, transferred to his shoulders through the means of a clothes-broker in the county town; a white cravat, round a large stuffing, having that part which comes in contact with the chin somewhat streaked with brown—a black waistcoat with one or two ‘*tooth-an'-egg*’ metal buttons sewed on where the original had fallen off—black corduroy inexpressibles, twice dyed, and

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sheep's-grey stockings. In his hand is a large, broad ruler, the emblem of his power, the woful instrument of executive justice, and the signal of terror to all within his jurisdiction. In a corner below is a pile of turf, where, on entering, every boy throws his two sods, with a pitch from under his left arm. He then comes up to the master, catches his forelock with finger and thumb, and bows down his head, by way of making him a bow, and goes to his seat. Along the walls on the ground is a series of round stones, some of them capped with a straw collar or hassock, on which the boys sit; others have bosses, and many of them hobs—a light but compact kind of boggy substance found in the mountains. On these several of them sit; the greater number of them, however, have no seats whatever, but squat themselves down, without compunction, on the hard floor. Hung about, on wooden pegs driven into the walls, are the shapeless yellow ‘*caubree*’ of such as can boast the luxury of a hat, or caps made of goat or hare skin, the latter having the ears of the animal rising ludicrously over the temples, or cocked out at the sides, and the seat either before or behind, according to the taste or humour of the wearer. The floor, which is only swept every Saturday, is strewn over with tops of quills, pens, pieces of broken slate, and tattered leaves of ‘*Reading made Easy*,’ or fragments of old copies. In one corner is a knot engaged at ‘*Fox-and-Geese*,’ or the ‘*Walls of Troy*,’ on their slates; in another, a pair of them are ‘*fighting bottles*,’ which consists in striking the bottoms together, and he whose bottle breaks first, of course, loses. Behind the master is a third set, playing ‘*heads and points*’—a game of pins. Some are more industriously employed in writing their copies, which they perform seated on the ground, with their paper on a copy board—a piece of planed deal the size of the copy, an appendage now nearly exploded—their cheek bones laid within half an inch of the left side of the copy, and the eye set to guide the motion of the hand across, and to regulate the straightness of the lines and the forms of the letters. Others, again, of the more grown boys, are working their sums with becoming industry. In a dark corner are a pair of urchins thumping each other, their eyes steadily fixed on the master, lest he might happen to glance in that direction. Near the master himself are the larger boys, from twenty-two to fifteen—shaggy-headed slips, with loose breasted shirts lying open about their bare chests; ragged colts, with white, dry, bristling beards upon them, that never knew a razor; strong stockings on their legs; heavy brogues, with broad, nail-paved soles; and breeches open at the knees. Nor is the establishment altogether without females; but these, in hedge schools, were too few in number to form a distinct class. They were, for the most part, the daughters of wealthy farmers, who considered it necessary to their respectability, that they should not be altogether illiterate; such a circumstance being a considerable drawback, in the opinion of an admirer, from the character of a young woman for whom he was about to propose—a drawback, too, which was always weighty in proportion to her wealth or respectability.

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"Having given our readers an imperfect sketch of the interior of Mat's establishment, we will now proceed, however feebly, to represent him at work—with all the machinery of the system in full operation.

"Come, boys, rehearse (buz, buz, buz)—I'll soon be after calling up the first spelling lesson—(buz, buz, buz)—then the mathematician—book-keepers—Latinists, and Grecians, successfully. (Buz, buz, buz)—Silence there below!—your pens. Tim Casey, isn't this a purty hour o' the day for you to come into school at; arrah, and what kept you, Tim? Walk up wid yourself here, till we have a confabulation together, you see I love to be talking to you."

"Sir, Larry Branagan, here; he's throwing spits at me out of his pen.—(Buz, buz, buz.)

"Larry, there's a rod in steep for you."

"Fly away, Jack—fly away, Jill; come again, Jack."

"Having gone through the spelling task, it was Mat's custom to give out six *hard words* selected according to his judgment—as a final test; but he did not always confine himself to that. Sometimes he would put a number of syllables arbitrarily together, forming a most heterogeneous combination of articulate sounds.

"Now, boys, here's a deep word, that'll thry yees: come, Larry, spell *me-mo-man-dran-san-ti-fi-can-du-ban-dan-ti-al-i-ty*, or *mis-an-thro-po-morphi-ta-ni-a-nus-mi-ca-li-a-tion*;—that's too hard for you, is it? Well, then, spell *phthisic*. Oh, that's *physic* you're spellin'. Now, Larry, do you know the difference between *physic* and *phthisic*?"

"No, Sir."

"Well, I'll expound it: *phthisic*, you see, manes—whisht, boys, will yees hould your tongues there—*phthisic*, Larry, signifies—that is, *phthisic*—mind, it's not *physic* I'm expounding, but *phthisic*—boys, will yees stop yer noise there—signifies—but, Larry, it's so deep a word in larnin' that I should draw it out on a slate for you; and now I remember, man alive, you're not far enough on yet to undherstand it: but what's *physic* Larry?"

"Isn't that, Sir, what my father tuck, the day he got sick, Sir?"

"That's the very thing, Larry; it has what learned men call a medical property, and resembles little ricketty Dan Reilly there—it retrogrades. Och! och! I'm the boy that knows things—you see now how I expounded them two hard words for yees, boys—don't yees?"

"Yes, Sir, &c. &c."

"So, Larry, you haven't the larnin' for that either; but here's an eaiser one—spell me *Ephabridotas*, (*Epaphroditas*)—you can't! hut! man—you're a big dunce entirely, that little shoneen Sharkey there below would sack. God be wid the day when I was the likes of you—it's I that was the bright gorsoon entirely—and so sign was on it, when a great larned traveller—silence, boys, till I tell yees this, [a dead silence]—from Thrinity College, all the way in Dublin, happened to meet me one day—seeing the slate and Gough, you see, undher my arm, he axes me—

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"Arrah, Mat," says he, "what are you in?" says he. "Faix, I'm in my waistcoat, for one thing," says I, off hand—silence, childhre, and don't laugh so loud—(ha, ha, ha!) So he looks closer at me: "I see that," says he, "but what are you reading?" "Nothing, at all at all," says I, "bad manners to the taste, as you may see, if you've your eye-sight." "I think," says he; "you'll be apt to *die* in your waistcoat: and set spurs to a fine saddle mare he rid—faix he did so—thought me so *cute*—(omnes—ha, ha, ha!) Whisht, boys, whisht; isn't it a terrible thing that I can't tell yees a joke, but you split your sides laughing at it—(ha, ha, ha!)—don't laugh so loud, Barney Casey.—(ha, ha, ha.)

"Barney—I want to go out, if you please, Sir."

"Go, avick; you'll be a good scholar, yet, Barney. Faix, Barney knows whin to laugh any how."

"Well, Larry, you can't spell *Ephabridotas*?—thin, here's a short weeshy one, and whoever spells it will get the pins—spell a red rogue wid three letters. You, Mickey? Dan? Jack? Natty? Alick? Andy? Pether? Jim? Tim? Pat? Rody? you? you? you? Now, boys, I'll hould you my little Andy here, that's only beginning the *Rational Spelling Book*, bates you all; come here, Andy, alanna: now, boys, if he bates you, you must all bring him a little *miscaun* of butter between two kale blades, in the mornin', for himself; here, Andy, avourneen, spell red rogue with three letters."

"Andy—M, a, t—Mat."

"No, no, avick, that's myself, Andy; it's red rogue, Andy—hem!—F—"

"F, o, x—fox."

"That's a man, Andy. Now, boys, mind what you owe Andy in the mornin', won't yees?"

"Yes, Sir." "Yes, Sir." "Yes, Sir." "I will, Sir." "And I will, Sir." And so will I, Sir, &c. &c. &c.

"A hedge schoolmaster was the general scribe of the parish, to whom all who wanted letters or petitions written, uniformly applied—and these were glorious opportunities for the pompous display of pedantry; the remuneration usually consisted of a bottle of whiskey."

"Now, boys, I am goin' to indite a small taste of literal correspondence over at the public-house here; you *literati* will hear the lessons for me, boys, till after I'm back again; but mind, boys, *absente domino*, *strepuunt servi*—meditate on the philosophy of that; and, Mick Mahon, take your slate and put down all the names; and, upon my sou—hem—credit, I'll castigate any boy guilty of *misty manners* on my retrogradation thither; *ergo momentote, cave ne titubes mandataque frangas*."

The foregoing, are merely brief extracts from the sketch, which is altogether in character and keeping. To schoolmasters such as Mat Kavanagh the students of Maynooth are still indebted for their first lessons in Latin, Greek, and science, as these are not taught by the National Board.

Dr. Doyle's description of Bible Societies.

Dr. Doyle's Description of Bible Societies Page 56. Some idea may be formed of the real cause of the opposition of the Romish priests of Ireland, to what they termed bible schools, from the following extract of "a pastoral address" from Dr. Doyle, Roman Catholic Bishop of Kildare and Leighlin, in reference to the establishment of bible and other religious societies throughout the country:—

"About twenty years ago, a society for printing and distributing bibles was formed in this country, which in a short time became numerous, including within it a great number of well-meaning persons; and not a few who put on an appearance of piety and zeal, for the purpose of obtaining a livelihood through the society, and sharing in the funds placed at its disposal. The society by degrees, not satisfied with contributing to the religious improvement of Protestants directed its zeal to the enlightening of Catholics. The imposture was so successful, that in almost every succeeding year new societies sprung up, each and all of whom engaged to enlighten 'the poor benighted Papists of Ireland,' (for so they called us) according to the measure of the gifts which the public might enable them to bestow. Some undertook to distribute bibles and testaments in English and in Irish, others to compose and disseminate tracts; many were employed in collecting information respecting our religious usages, called by them *superstitious*; several had funds entrusted to them, whether to aid the operation of grace in making converts, or in confirming those converts when made—in the abandonment of all religion. The gaols, the bride-wells, the cellars, the cabins, were all to be visited; and books, and bank-notes, and cloaks, and coats, and bibles, were all employed to forward the great work of hypocrisy and religious cant. The fruits of those exertions were such as naturally should be expected; theft, and robbery, and lies, and sacrilege, and profanations of every sort abounded. The hypocrites employed by the society were enabled to live; many of them became rich; not a few of the simple, well disposed Protestants, became dupes and fanatics; the sensible part of the community sighed or laughed at what was occurring; the thief in prison often hoped, and not always without cause, to escape the gallows by accepting of a bible; and the prostitute when driven from society, recruited her strength and was refitted for debauchery by feigning conversion. *These societies produced more crimes in Ireland than the Whiteboys or Orangemen*: they at one period convulsed the entire country, and almost kindled a civil war: to this day they divide the people; promote or prolong dissension; alienate the master and mistress from their domestics; and sow distrust and antipathy in the place of mutual confidence and affection."—p. 10.

Burning of a Bible by a Romish Priest in 1845.

Burning of a Bible. Page 56. Extract from the report of a trial at the Castletown Petty Sessions, Berehaven, Feb. 7th, 1845:—

"Catherine Sullivan was then sworn.—Do you know anything of the injury of a bible? I do. Who injured it? Father Healy. What did

he do to it? He burned it. Where was it? It was in my hand, and he took it from me. When was it? The 22nd of June, 1843. What religion are you? A Protestant. Were you reading it? He came to me, and said, "come and say a lesson." I brought the bible, and he took it out of my hands and said, "this is a corrupt book, not fit for anything but burning." He offered to put it in the fire, but it fell on the floor; I attempted to catch it, but he pushed me back and threw it in the fire. What did he say to you? He asked me to read a lesson to him as he was going to carry me to another school. What school were you at then? At my uncle's. He took me by the hand and carried me to the other school, but I did not remain there long. Was the bible burned? It was. Was any one else there? There was a man of the neighbours coming in the door, and he said, "Paddy, come up and warm yourself, there's a Protestant bible burning here." Did Paddy go into the house? He did. Are you sure? I am, for the priest got the tongs and was opening it in the fire to make it blaze. Who is Paddy? Paddy Shea. What else did Mr. Healy do? He only burned the book, and took me by the hand, and carried me to the other school. Did Mr. Healy do you any harm? No."

"Mary Murphy, of Ardgoon, was then sworn and examined in Irish, as follows—I was present when the bible was burned by Father Healy; he got it from the little girl that was examined; he told her to bring him a book till he taught her a lesson; she said that all the books were at school; her brother asked her had she any book; she said none but the bible; she brought out the bible, and Father Healy put it in the fire and burned it; Father Healy stopped in the house until it was burned."

"Mr. Swiney submitted that no case was made against Mr. Healy as to injury or violence, and as to burning the bible, that was no criminal offence, being merely a case for civil action."—*Cork Constitution*.

The Romish Breviary.

It may be necessary to inform the reader that the Breviary, or Roman Catholic prayer book, which is so estimated by the Church of Rome, that all priests and persons of both sexes who have entered into the monastic order, are required to repeat every day of their lives, the whole service of the day, consisting of upwards of thirty pages, (and which takes an hour and a half to read) and the omission of this for one day is declared to be a mortal sin—comprehends and authenticates as great an amount of lying legend and jesuitical superstition as could be met with in any book of similar compass. Of one of the saints, Peter Dalcantara, we are told that being abroad in a snow storm, and distressed for shelter, he entered a building without a roof, but the snow, out of respect for the saint, formed a solid roof over him, and there he passed the night; and further, that the charity of this same saint was so great as to raise the temperature of his blood to such a height, as to oblige him to break out from his cell and run into the fields.—Another physical effort of charity, this same Breviary relates of St. Philip Neri, whose chest being too confined for the expan-

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sive order of that virtue, was miraculously enlarged by the breaking of two of his ribs; a Roman Breviary gives the following account of our patron saint, equally true with the others; in this we are informed that the holy saint arose before day-light, and under the snows and rains of a northern winter, began his usual task of praying one hundred times in a day—and again one hundred times in the night. Such, the Breviary informs us, was his daily practice while still a layman and a slave. When raised to the See of Armagh, his activity in the external practice of prayer appears quite prodigious. In the first place he repeated daily the one hundred and fifty Psalms of the Psalter, with a collection of Canticles and Hymns, and two hundred Collects. The two hundred genuflexions of his youth were now increased to three hundred. The ecclesiastical day being divided into eight canonical hours, and each of these having one hundred blessings with the sign of the Cross allotted by St. Patrick, his right hand must have performed that motion eight hundred times a day. After this distracting stir and hurry, the night brought but little repose to the Saint. He divided it into three portions—in the first he recited one hundred Psalms, and knelt two hundred times; during the second he stood immersed in cold water repeating fifty Psalms more, “with his heart, eyes, and hands raised towards heaven;” the third, he gave up to sleep upon a stone pavement.

With such compounds of fanaticism and superstition is the greater proportion of the Romish Breviary filled, and yet in the reading and re-reading of them, one tenth of the time of those educating for the priesthood, or leading the monastic life is occupied.

Presentments to Popery, in the year 1846.

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The shameless audacity which so generally characterises the ecclesiastics of Rome has been signally developed in certain recent votes of baronial sessions. Resorting to the exercise of their favourite and too fatally successful means—intimidation—they have succeeded in many localities in obtaining magnificent assessments for the erection of gorgeous temples of idolatry. In Ennis the enormous sum of £3,500 was voted by a board of Protestants to adorn and beautify the popish chapel, and in other districts amounts varying from £300 to £500 have been assigned for a like purpose.—*Statesman* (edited by Dr. Blackwood) 9th October, 1846.

The following specimens show clearly how Popery would act had it the power:—

An Extraordinary Presentment Sessions for the Barony of Ibane and Barryroe, was held in the Roman Catholic Chapel of Timoleague on Wednesday, September, 1846.

Mr. Jonas Travers, J.P. was moved to the chair.

An application was put in to improve the Roman Catholic Chapel of Timoleague, to cost £300.

The Parish Priest warmly advocated the rebuilding of the chapel by presentment, on the ground of the poverty of the district.

The Chirman wished to know if any one opposed the presentment? Presentments to Popery.
(cries of no.)

Priest—I assure you there could be no more useful work.

Chairman—Have we the power of doing it?

Secretary—You can grant any public work.

Chairman—Well, shall I approve of it? (yes, yes.) At what amount?

Secretary—£300 is applied for.

Priest—Make it £500.

Chairman—You will be very well off in getting £300.

A Voice—I'd better put in a presentment for a dwelling-house.

Priest—Give us £500, for less will never do it.

Mr. Beamish—Take the £300.

£300 was then presented to build a chapel in the village of Timoleague!!!—*Cork Constitution*.

At an extraordinary Presentment Sessions for the Barony of West Muskerry,

Captain WALLIS was moved to the Chair.

The Secretary having read the instructions of the Lord Lieutenant.

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After a most noisy and uproarious scene as to presentments for roads and bridges.

Father Daily put in an application, to build a chapel at Kilmurry, for £1,000. He said that though this would not be reproductive, it would form the minds of the people.

Mr. J. E. McCarthy opposed the building of ornamental edifices, when they were assembled to provide spade and shovel work (hisses).

Mr. J. B. Warren was not an advocate for passing public money to build chapels, but they ought not to blow hot and cold. They passed for one and why not for the other? (great cheering).

Dr. Baldwin objected, on the principle that it would not give employment to the labouring poor (hisses).

Mr. J. B. Warren—But this parish deserves a chapel as well as the other—use no favouritism, if you please (great cheering).

Dr. Baldwin—I care not what shall be thought of me. I shall oppose it (hisses).

Mr. J. B. Warren—Oh, they must have it to be sure. Do you want anything else? (“Huzza for the Protestant!”).

A Voice—What a purty Catholic Baldwin is.

Another Voice—’Tis a shame for him.

Mr. J. B. Warren—To be sure, boys (cheering).

It was granted with a cheer.

Father Murphy applied for £600 for a chapel at Kilroney.

Mr. J. E. McCarthy—If I stand alone I object to it.

Mr. M. H. Warren—And so do I.

Mr. Woodley—Every one here objects to it.

Mr. J. B. Warren—The principle is admitted—pass them all (shouting)

Presentments to Popery. A Voice.—Pass a presentment to send us to business (great uproar). The application was granted. Father O'Driscoll applied to build a chapel at Dishane, £504. Dr. Baldwin—I object (hisses). Father O'Driscoll—You should be the last to oppose it. Dr. Baldwin—You should not divert the money from the poor. Mr. M. H. Warren—Poll it (bah). I care not for your hissing—I'm here on my oath (hisses). I'm here sworn to do my duty. Now it is no part of my duty to tax the community to build chapels (great hissing). Father O'Driscoll—Raise no discussion here in the face of the people (hissing). Mr. H. Warren—I'll do my duty, though you hiss me to my house (great confusion). Chairman—It's passed (shouting). Father Lee applied for £1,400 to repair Macroom chapel. Chairman—We'll grant it (great shouting). Chairman—Look at the bundle of applications still before me. Dr. Baldwin—And all the magistrates and cess-payers have deserted you. Chairman—What am I to do? Secretary—Really the thing is too ridiculous to be continued any longer. Chairman—Then I'll reject the rest (cries of no). The Chairman, Secretary, County Surveyor, and Captain Gordon, it being half-past 4 o'clock, here escaped from the court amidst great uproar.

Former Clergy of the Established Church.

Former feeling between Romish Priests and Protestant Clergy. As it might appear invidious to give the statements made some time since by an evangelical clergyman now on the Episcopal Bench, to which I have referred in the text, as descriptive of the clergy in former days, I quote the following humorous sketch from the pen of a clergyman of the Episcopal Church. It will afford a correct idea of the feeling which existed between the priests and clergymen of former days—and may in some measure account for the growth of Popery in the land.

Lending a Congregation—as told by an Otter-killer.

"When I was young, priest and minister were hand and glove. It seems to me but yesterday, when Father Patt Flinn, heaven be good to him! lent Mr. Carson a congregation.

"En! what, Antony," said the Colonel. "A congregation appears rather an extraordinary article to borrow."

"Well," said the otter-killer, "it's true. I was there myself, and I'll tell you the story. It was in the time of Bishop Beresford, that beautiful old man—many a half-crown he gave me, for I used often to bring game and fish to the palace from the master's father. He was the handsomest gentleman I ever laid my eyes on; and, och, hone! it was

he that knew how to live like a bishop. He never went a step without four long-tailed black horses to his carriage, and two mounted grooms behind him. His own body-man told me, one time I went with a haunch of red deer and a bittern to the palace, that never less than twenty sat down in the parlour, and, in troth, there was double that number in the hall, for nobody came or went without being well taken care of.

"Well, it came into old Lord Peter's (grandfather to the present Marquis of Sligo) head, that he would build a church, and settle a colony of *north-men* away in the west. He managed the one easy enough; but it failed him to do the other, for sorra an inch the *north-men* would come; for, says they, 'Connaught's bad enough, but what is it to Connemara?'

"Well, the minister came down, and a nice little man he was, one Mr. Carson. Father Patt Flinn had the parish then, and sure enough, in course of time the two became as thick as inkle-weavers.

"Every thing went on beautiful, for the two clergy lived together. Father Patt Flinn minded his chapel and the flock, and Mr. Carson said prayers of a Sunday too, though sorra a soul he had to listen to him but the clerk; but sure that was no fault of his.

"Well, I mind it well as yesterday, for I killed that very morning two otters at Loughnamuckey, and the smallest of them was better to me than a pound note. It was late when I got down from the hills, and I went to Father Patt's as usual, and who should I meet at the door but the priest himself. 'Antony,' says he, '*ceade fealteagh*, have ye any thing with you, for the wallet seems full?' 'I have,' says I, 'your reverence;' and I pulls out two pair of graziers, (young rabbits), and a brace of three-pound trouts, fresh from the sea, that I caught that morning in Dhulough. In these days, I carried a ferret, besides the trap and fishing-rod, and it went hard, if I missed the otters, but I would not rabbits, or kill a dish of trout. 'Truly' says the priest, 'ye never were more welcome, Antony. The minister and myself will dine off the trouts and rabbits, for they forgot to kill a sheep for us till an hour ago; and you know, Antony, except the shoulder, there's no part of the mutton could be touched, so I was rather bothered about the dinner.'

"Well, in the evening, I was brought into the parlour, and there were their reverences as *cur cuddiogh* (comfortable) as you please. Father Patt gave me a tumbler of *rale* stiff punch, and the sorra a better warrant to make the same was within the province of Connaught. We were just as comfortable as we could be, when a *currier* (courier) stops at the door with a letter, which he said was for Mr. Carson. Well, when the minister opens it, he got as pale as a sheet, and I thought he would have fainted. Father Patt crossed himself. 'Arrah, Dick,' says he, 'the Lord stand between you and evil! is there any thing wrong?'—'I'm ruined,' says he; 'for some *bad member* has wrote to

Former feeling between Romish Priests and Protestant Clergy.

Former
feeling be-
tween Romish
Priests and
Protestant
Clergy.

the Bishop, and told him that I have no congregation, because you and I are so intimate, and he's coming down to-morrow with the *Dane*, to see the state of things. Och, hone!" says he, "I'm fairly ruined."—"And is that all that's frettin' ye?" says the priest—"Arrah, dear Dick,"—for they called each other by their *cristen* names,—"is that all? If it's a congregation ye want, ye shall have a decent one to-morrow, and lave that to me;—and now, we'll take our drink, and not matter the Bishop a fig."

"Well, next day, sure enough, down comes the Bishop, and a great retinue along with him; and there was Mr. Carson ready to receive him. 'I hear,' says the Bishop, mighty stately, 'that you have no congregation.' 'In truth, your Holiness,' says he, 'you'll be soon able to tell that,'—and in he walks him to the church, and there were sitting threescore well-dressed men and women, and all of them as devout as if they were going to be anointed; for that blessed morning, Father Patt whipped mass over before ye had time to bless yourself, and the cleanest of the flock was before the Bishop in the church, and ready for his Holiness. To see that all behaved properly, Father Patt had hardly put off the vestment, till he slipped on a *cota more*, (a great coat) and there he sat in a back sate like any of the congregation. I was near the Bishop's reverence; he was seated in an arm-chair belonging to the priest—"Come here, Mr. Carson," says he, "some enemy of your's," says the sweet old gentleman, "wanted to injure you with me. But I am now fully satisfied." And turning to the *Dane*, "Why Mr. *Dane*!" says he, "I didn't see a claner congregation this month of Sundays!"—*Wild Sports of the West*, by the Rev. W. H. Maxwell.

Late
Bishop of
Limerick's
opinion of
Romish
Priests.

That the foregoing may be taken as a fair specimen of things as they were some thirty or forty years since, is evident from the following, which I extract from the Rev. Robert M'Ghee's letter referred to in the text—

"In a letter dated twenty years ago, 1815, from the late Bishop of Limerick, then the Rev. John Jebb, to Mr. Knox, we meet the following account of a conversation between himself and a gentleman in Cambridge, whom those who know that University are at no loss to recognise:—

"You are in a country very much swarming with papists?"

"Yes," replied I, "there are a great number of Roman Catholics in my parish; it is extensive, and I have but fifteen or sixteen Protestant families." This, I believe, was further drawn out by a question relative to the comparative numbers.

"Then," said Mr. —, "have you made any exertions among Papists to bring them over?"

"No," I replied, "*the attempt would be altogether in vain, and indeed I do not feel myself called on to use exertions of that nature.*"

"But you have consulted with other ministers as to the line of conduct which you should adopt?"

Late
Bishop of
Limerick's
opinion of
Romish
Priests.

"I have thought much upon the subject, and my mind is fully made up that I ought not to interfere; particularly as I know the people to be under the care of a very pious and attentive parish priest."

"But do you not feel it your duty to attempt the conversion of those poor people from the damnable errors of Popery?"

"I cannot think they labour under damnable errors: they have erred, and do err grossly and absurdly, but not, as I conceive, damnably; else how could their Church produce so many pious and excellent individuals?"

"That is owing to the goodness of God, who has permitted some individuals to be better than their system. But, surely, their doctrine of justification, and their abominable doctrine of human merit are damnable."

"I cannot think so: some crude things they do say on the point of merit; but they firmly believe that we can do no good thing but by the grace of Christ."

"Yes, but they give their works a share in their justification, and they should be opposed."

"To all this I said, in order to cut short useless discussion, 'that from birth, education, and providential circumstances, and of deliberate choice, I dissented from the errors of Popery; that Divine Providence had made me the superintendent of a Church of England flock; to that little flock I endeavoured to pay attention; that the same Providence saw fit to leave the population of my parish under the care of another pastor; that with him I did not think it in any degree my duty to interfere.'"

Relative to the foregoing, the Rev. Robert M'Ghee, in his letter referred to in the text—speaking of the priests being looked on as Christian Ministers, and of its not being the duty of Protestants to interfere with them—observes—

Rev. R. J.
M'Ghee's
observations.

"I have never seen the delusion of the Church on these two points so clearly and so lamentably set forth as in the letters of a very distinguished Prelate, now no more, a Prelate of whose personal religion it is not our duty to judge. * * * I quote it, as exhibiting, not merely his own opinion, but as showing forth if not the very precise opinion, at least, the awful practice of the whole Church of Ireland!—See Rev. R. J. M'Ghee's "*Letter to the Bishop of Down and Connor.*"

Opinion of Rev. Dr. Hook, one of Her Majesty's Chaplains, as to the Endowment of the Church.

"The notion is now exploded which once prevailed, that the Church of England has an exclusive claim to pecuniary support on the ground of its being the establishment. Those who, like myself, are called High Churchmen, have little or no sympathy with mere establishmentarians. In what way the Church of England is established, even in this portion of the British empire, it is very difficult to say. Our ancestors endowed the Church, not by legislative enactment, but by the piety of individuals; even royal benefactors acted in their individual, not their corporate capacity, and their grants have been protected, like property devised to other corporations, by the Legislature. At the conquest the

Rev. Dr.
Hook's
opinion on
endowments.

Rev. Dr.
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opinion of
endowments.

bishops were, on account of the lands they held, made barons, and invested with the rights as well as the responsibilities of feudal Lords. It is as barons, not as bishops, that seats in the House of Lords are held by some of our prelates; not by all, for a portion of our hierarchy eminently distinguished for learning, zeal, and piety, the colonial bishops are excluded. The Church thus endowed and protected, was once the Church of the whole nation: it was corrupted in the middle ages; it was reformed; and, as the old Catholic Church, reformed, it remains among us to this day, one of the great corporations of the land. But it ceased to be the religion of the whole nation when, many departing from it, a full toleration of all denominations of Christianity was granted. It exists, therefore, now, simply as one of the many corporations of the country, claiming from the state, like every other corporation, protection for its rights and its property. It is a pure fiction to assert that the state, by any act of Parliament, has established the Church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary support, or to afford any other support than such as every class of her Majesty's subjects have a right to demand. This is proved by the impossibility of producing any act of Parliament by which this establishment was ordained. The Church has inherited property, together with certain rights, and it has a claim upon protection, precisely similar to the claim for protection which may be urged by the Lord Mayor and the Corporation of London, who are also invested with certain rights and property handed down to them from their predecessors. The Church has no more claim for exclusive pecuniary aid from the state, or for any pecuniary aid at all, than is possessed by any other of those many corporations with which our country abounds.

Apostolical Succession.

Rev. T. Gregg
versus
Rev. R.
King on
Apostolical
Succession.

The Rev. Tresham Gregg, in his "Free Thoughts on Protestant Matters," treating of "Apostolical Succession"—in introducing a line of bishops from St. Patrick to the present day, and back from the Saint to the Apostles, observes:—

"We simply regard that succession as a warrant for the apostolicity of our church, inasmuch as it is a necessary consequence therefrom!!! and in viewing a line of prelates coming down from the time of the apostles themselves to our own day, we regard that line, not as exhibiting the links in the chain of apostolical succession, but as an additional evidence that these links are whole and complete. If there were not on record the name of one single bishop above or beyond the existing one, the very nature of episcopacy would still assure us, that there was in fact a line of them reaching back to the apostles days, although the names of the men had not been preserved!!! consequently I repeat, it is the Episcopal *principle* which assures us of the existance of an apostolical chain of succession, reaching from the earliest days, and not any list of names whatever.

"St. Patrick was the first Archbishop of Armagh. He arrived in this country consecrated to the work of a missionary, as some say by Celestine, Bishop of Rome; but according to others, Lupus and Germanus who were French bishops, consecrated our Irish apostle."

The Rev. Robert King, of the Episcopal Church, in his "Primer of

the History of the Holy Catholic Church of Ireland," speaking on the same subject, observes:—

"It is uncertain by whom St. Patrick was ordained a bishop: some Roman Catholic historians, to be sure, would have us to believe that Pope Celestine appointed him to that holy office, and sent him with a commission from himself to preach to the Irish. One of the best, however, of those historians, Dr. Lanigan, admits that it cannot be certainly told what bishop consecrated the saint to the episcopal office; yet he is of opinion that he came here with the authority and sanction of Pope Celestine, somehow or other; 'he ought to have done so, therefore, he must have done it,' seems the chief argument for this notion. But had such been the case, Prosper, the intimate friend of Celestine, would surely have mentioned it in his Chronicle, published several years after, as he did the trifling attempt of Palladius; he does not, however, once make mention of St. Patrick's name, but is altogether silent concerning him.

"And so is Platina, a very valuable and well-informed author of the Roman Church, who wrote the Lives of the Popes, down to Sixtus IV., A.D. 1471. He tells of Palladius, but has not a word about St. Patrick in his Life of Pope Celestine: none could have had more frequent access than he had to documents connected with the history of the Roman Church, and surely if he could have found any that would have proved Celestine to have been the author of so great a work as the conversion of Ireland, he would not have failed to mention it.

"Archbishop Ussher was indeed of opinion that St. Patrick had a commission from Rome; but since the days of this eminently learned man, the question has been further sifted, and the additional light thus thrown upon it, has tended to make it appear highly probable, or almost certain, that St. Patrick never was at Rome, and that he never received from Rome any commission whatsoever.

"A very ancient manuscript, preserved in England, in the Cotton Library, which Dr. O'Connor considers to have been written in the ninth century, (and Ussher and other learned men supposed to be some centuries older still), mentions that the 'Bishops Germanus and Lupus nurtured him in sacred literature, and ordained him and made him the chief bishop of their school among the British and Irish.' This some would take for a sufficient evidence that it was from Germanus and Lupus that St. Patrick received his ordination to the episcopal office; but there is no use in asserting strongly what cannot be demonstrated forcibly, nor depended on as unquestionably true; and it becomes us rather to speak modestly of things which have puzzled the most learned inquirers into these matters. Since then they have been unable satisfactorily to settle the question, and since it is after all of little moment, we need not here dwell on it, but content ourselves with this general conclusion, that it appears in a very high degree of probability that St. Patrick never was in Rome, nor received from Rome any suggestion of his undertaking, but was appointed and consecrated a bishop for the Irish mission by some bishop or bishops of the Church of France."

Such is the *firm* structure on which Mr. Gregg has based his argument for "Apostolical Succession;" and yet we have never seen a firmer foundation laid; for no one can carry the line out without falling on the broken chain of the Romish Church. If Celestine ordained Patrick, then the Irish Church must be the Western or Romish line—while Mr. Gregg has stated on various occasions, the early Church of Ireland is of Eastern origin, and not of Western. I leave it to Mr. Gregg to explain the discrepancy; at all events, by his present line he adds an additional argument for the Church of Rome being the true church!!

Rev. T. Gregg
versus
Rev. R.
King on
Apostolical
Succession.

"Basis of Evangelical Alliance," compared with Articles of Religion agreed to at the Convocation held in the year 1615.

Similarity between Basis of Evangelical Alliance, and Articles of 1615.

The similarity between the following "statements of Doctrine," extracted from the articles of Religion agreed to at the Convocation held in Dublin, 1615—and the basis of the Evangelical Alliance—will at once be apparent.

Basis of Alliance.

1. That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine understated, viz.—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of Persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

Extracts from Articles of Religion agreed to at the Convocation held in the year 1615.

1. The ground of our Religion, and the Rule of Faith, and all saving Truth, is the Word of God, contained in the Holy Scripture.
4. The Scriptures ought to be translated out of the original tongues into all languages, for the common use of all men: neither is any person to be discouraged from reading the Bible in such a language as hee doth understand, but seriously exhorted to reade the same with greate humilitie and reverence, as a speciall meanes to bring him to the true knowledge of God, and of his own dutie.
8. There is but one living and true God everlasting, without bodie, parts, or passions, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there bee three persons of one and the same substance, power, and eternity, the Father, the Sonne, and the Holy Ghost.
22. By one man sinne entred into the world, and death by sinne, and so death went ouer all men, for as much as all have sinned.
23. Originall sinne standeth not in the imitation of Adam (as the Pelagians dreame) but is the fault and corruption of the nature of euery person, that naturally is engendred and propagated from Adam: whereby

it commeth to passe, that man is depriued of originall righteousness, and by nature is bent vnto sinne. And therefore in euery person borne into the world, it deserueth God's wrath and damnation.

Articles of Convocation 1615.

29. The Sonne, which is the Word of the Father begotten from euerlasting of the Father, the true and eternall God, of one substance with the Father, tooke man's nature in the wombe of the blessed Virgin, of her substance, so that two whole and perfect natures, that is to say, the Godhead and manhood, were inseparably ioined in one person, making one Christ very God and very man.

30. Christ in the truth of our nature, was made like unto us in all things, sinne only excepted, from which he was clearely void, both in his life and in his nature. He came as a Lambe, without spot, to take away the sins of the world, by the sacrifice of himselfe once made, and sinne (as St. John saith) was not in him. He fulfilled the law for us perfectly, For our sakes he endured most grievous torments immediately in his soule and most painefull sufferings in his body. He was crucified, and died to reconcile his Father vnto vs, and to be a sacrifice not onely for originall guilt, but also for all our actual transgressions. He was buried and descended into hell, and the third day arose from the dead, and tooke againe his body; with flesh, bones, and all things appertaining to the perfection of man's nature: wherewith he ascended into heauen, and there sitteth at the right hand of his Father, until he returne to judge all men at the last day.

33. All God's elect are in their time inseparably united vnto Christ, by the effectuall and vital influence of the Holy Ghost, derived from him, as from the head, unto euery true member of his mysticall bodie. And beeing thus made one with Christ they are truly regenerated, and made partakers of him and all his benefits.

34. We are accounted righteous before God, onely for the merits of our Lord and Sauour Jesus Christ applied by faith; and not for our owne workes or merits. And this righteousness, which wee so receiue of God's mercy and Christ's merits, imbraced by faith, is taken, accepted, and allowed of God, for our perfect and full iustification.

39. All that are iustified are likewise sanctified; their faith being always accompanied with true repentance and good workes.

40. Repentance is a gift of God, whereby a godly sorrow is wrought in the heart of the faithful for offending God, their merciful Father, by their former transgressions, together with a constant resolution, for the time to come, to cleave unto God, and to lead a new life.

71. It is not lawfull for any man to take vpon him the office of publicke preaching or ministering the Sacraments of the Church, vnlesse hee bee first lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, which bee chosen and called to this worke by men, who have publicke authority given them in the Church, to call and send Ministers into the Lord's Vineyard.

86. There bee two Sacraments ordained of Christ our Lord in the Gospell; that is to say, *Baptisme* and the *Lord's Supper*.

Articles of
Convocation
1615.

101. After this life is ended, the soules of God's children be presently received into heaven, there to enjoy vnspeakable comforts: the soules of the wicked are cast into hell, there to endure endless torment.

103. At the ende of this world, the Lord Jesus shall come in the cloudes with the glory of his Father; at which time, by the Almighty power of God, the liuing shall be changed, and the dead shall be raised; and all shall appeare both in body and soule before his judgment-seat, to receive according to that which they have done in their bodies, whether good or euill.

104. When the last judgment is finished, Christ shall deliuer up the Kingdome to his Father, and God shall be all in all.

Extracts from Lord Clare's Speech.

Lord Chan-
cellor Clare,
on Popery in
Ireland.

The following extracts from a speech of the Right Honorable John Earl of Clare, in the Irish House of Peers, will tend to shew the power assumed by the Priests of Rome, and of their ultimate designs,

"It is perfectly well known that we have a Popish hierarchy in this country, claiming and exercising all episcopal functions, under the immediate authority of the Court of Rome; and it is the boast of the Popish Bishops, that Ireland is a singular exception to the Catholic Church discipline of every other country in Europe, in which their religion is not connected with the state; * * * there is in every diocese of Ireland, a regular Popish Consistorial Court, acting under the authority of the Pope, and entertaining causes of Ecclesiastical cognizance, which are decided according to the laws of their Forum, without regard in any sort to the laws of this country.—If proof was wanting upon this most serious subject, I have it in my possession. A Popish Priest who acts as judge in the Consistorial Court of Elphin, in the month of December, 1791, cited parties who had lived together as man and wife, to appear in his Court in a case of nullity of marriage; they had been married by a Priest, and had cohabited—however the marriage contract was declared null and void, and the woman was turned loose upon the world. On her complaint to a neighbouring gentleman, one of the representatives of the county, he remonstrated against this proceeding—but in vain; the Consistorial Judge persisted in enforcing his sentence; and, in justification of himself enclosed to this gentleman a decree of the Council of Trent, *De Reformatione Matrimonii*, under which he had proceeded, and in the course of his correspondence upon this subject, which is now in my possession, he very gravely stated that an attack upon the laws of their Church would be an attack upon the whole body of the Roman Catholics. * * * The descendants of the old Irish, who constitute the Catholic Interest of Ireland, know and feel that they can never recover the situation which their ancestors held in Ireland; but by separation from Great Britain; and therefore, if any man in Great Britain or Ireland is so wild as to hope, that communicating political power alone to the Catholics of Ireland, they are to be conciliated to British interests, he will find himself bitterly mistaken indeed. Great Britain can never conciliate the descendants of the old Irish to her interests, upon any other terms, than by restoring to them the possessions and the religion of their ancestors, in its full splendor and dominion.

Style and Increase of Romish Chapels, Nunneries, &c. in this country, and in England.

Of the costly style in which the Romish Chapels are generally erected

in the large towns and cities, some idea may be formed by the following extracts from the Romish "Ecclesiastical Register."—

"The new cathedrals of Tuam, Ardagh, Armagh, Dublin, and Kerry, are beautiful structures. The churches of Dublin, Wexford, Gorey, Wicklow, Kingstown, Mount Mellery, and Balbriggan, are evidence of our growing spirit and architectural judgment." * * * "In Ireland, where the people are so quick of apprehension, so sensitive, and so highly impressionable, we anticipate ere long a mighty progress in this respect."—*Catholic Directory*, Page 412.

St. Andrews—"already £8000 have been subscribed towards its erection, of which the greater portion has been given by the poor and humble classes of the community."

In "the church of St. Francis, a beautiful new tabernacle of statuary from Italy, has been erected."

In St. Michaels, "the new stained windows, once the side altars, are in the best and chastest style of gothic architecture. The introduction of statuary into the church brings us back to the primitive days of Catholic piety, and the striking figures of the saints cannot fail to excite us to practice their virtues."

In St. Andrews, a Spire and Belfries, are to be erected.

And in the Church of St. Paul, we are told of "the erection of the first peal of joy bells since the *Deformation*,"—and that in the same building an altar of Irish marble is being set up.

Of the Church of St. John, at Black-rock, a drawing is given, and by the description it will be a first rate edifice.

All through the country handsome chapels are being erected, and Belfries and Spires, are being added to others already in existence.

The increase of chapels, nunneries, &c., in this country and England, will be seen by the following extract from an address delivered by a Cardinal at Rome, on the state of Catholicism throughout the world—

"We see in those same regions new temples and magnificent cathedrals rising up; we see the building of convents and monasteries for the religious of the two sexes, and a well-wishing and generous hospitality is offered to the priests of those foreign nations who have been struck down by the persecutions of their country. It is easy to perceive that I speak of England. These facts are not a little consoling; but there is no reason to flatter ourselves with the idea which some persons do, that the Anglican sect is on the point of expiring. It is very true that it is every day losing ground, abandoned as it already is by numberless sectarians, who have fallen into a complete incredulity, and by many others who, enlightened by divine grace, are returning to the bosom of their mother, the Catholic church, which has never ceased to feel for them the utmost tenderness. Nevertheless, this Anglican church, all tottering and shaken though it appears to be, is supported by two firm stays, the power of the aristocracy and the opulence of the clergy.

"As long as it shall be permitted to the great ones of this country to distribute to their brothers, to their children, to their nephews, the opulent revenue of episcopal endowments and the rich benefices which annually raise six million pounds sterling, it is in vain to hope for the disappearance of this sect. But if the Lord continues to bless the zeal and the labours of our clergy in England, we shall soon witness the abandonment of Protestant pastors by the greater portion of their flocks. It is seldom in Ireland that the Protestant minister of a parish has a larger congregation than his wife and children, and clerk." * * * "England, then, offers us consolation in the midst of the sufferings of the church."—*Catholic Registry*, Page 406.

Costly style
of Romish
Chapels.

Increase of
Romish
Chapels.

Again, speaking of a number of works, published during the past few years the Editor of the "Directory," observes:—

"In no other respect, perhaps, does the religious movement among, or approximation of, Protestants to Catholicism appear so extraordinary as in the promotion of sacred and ecclesiastical architecture. It is almost incredible what works are daily issuing from the English press on this great and important subject." "With some few errors or mistakes, these publications seem designed to revive Catholic customs, Catholic functions, and Catholic rites among millions of Englishmen, who hitherto have been taught to revile or despise them as the "abominations of Popery."—*Catholic Registry*, Page 409.

Popish Propaganda, 1846.

Popish
Propaganda.

By the reports published in the Popish prints here, we find that the monthly contribution from Ireland to the Propaganda amounts to £310 13s. 6d., which is somewhat beyond the usual average, whether owing to the Christmas season, or to the late government contributions to Maynooth. This monthly rate would amount to nearly ten thousand per annum; and considering the potato panic and outcry of famine, it is a tolerable sum wrung at this severe season from the wretched population of Ireland, for the purpose of promoting Popery in England.—*Statesman*.

The Confessional.

Admitted
Impropriety
of
Confessional.

The following extract from the Romish statutes for the Diocese of Ardagh, published some years since, by the Rev. Dr. Higgins, Roman Catholic Bishop of Dromore, will enable the reader to form an opinion of the impropriety and implety of the sacrament of confession, as practised by the priests of Ireland. In his instructions to the priests under his superintendence he says, in reference to confession—

"This office should be discharged with all possible decency. Wherefore we appoint and ordain that the confessions of women may never be received in the bed chambers of priests; on the occasion of stations, or in other circumstances in which the confessions of women are to be received; let the confessor take care to select some other part of the house than a bedchamber, and let him sit before the tribunal with open doors."—*Diocese Stat. Ardagh*, pp. 54, 55.

Irish Nunneries.

Irish
Nunneries.

Some idea may be formed of our Irish Nunneries, from the following extracts, from the rules of that of Rathfarnham.

"All who enter this Institute are to choose the most glorious Queen of Heaven as the chief co-operatrix to the redemption of mankind, for their special Patroness and Mother, and not only to love and reverence her with all their strength, but likewise with a filial confidence to fly unto her in all their necessities.

"Persons of very mean birth are not to be received amongst us, as respectability is necessary for us; for the same reason, those who want a

limb, or are deformedly crooked or lame, are not capacitated to be received. There must be nothing forbidding in their exterior.

"Those who are endowed with wit and eminent talents for the instruction of youth, are employed in the chief offices for God's greater glory.

"Inmates must divest themselves of all love and affection for parents and relations, and for other creatures.

"By giving up and renouncing their fortune, is not only understood the riches any be in possession of, or have in another's hands, but likewise, all right and title to any thing they may have expectation of, or may fall to them hereafter."

Irish
Nunneries.

Popish Persecution in Madeira.

In the following particulars Protestants will see what they might expect if Popery were once dominant in this country:—

"The news from Madeira are somewhat startling. They present us with popery in its true colours—the same hater of the Bible, the same persecutor of truth, as of old. The outrages are no longer confined to the poor Portuguese converts; they have extended to the British residents and visitors. The Misses Rutherford, three young ladies, the daughters of Mr. Oliver Rutherford, of Edgerston, one of them a very great invalid, living alone and unprotected, were the first sufferers. And of what offence had they been guilty? Simply the allowing a few of the poor hunted Portuguese to meet in their house for the purpose of reading the Scriptures together, and engaging in devotional exercises. For this their windows were smashed in, and their doors burst open at midnight, their house ransacked by a savage mob, instigated by a Romish priest, and themselves at length forced to take refuge on board a vessel in the harbour. This took place on Sabbath, the 2nd of August. Then on the following Sabbath, we have an attempt on the life of Dr. Kalley, and the sacking of his house. This was done with all deliberation and premonition, so that when the popish assailants arrived at the scene of their intended operations, they were met by the governor of the island, the chief of the police, and the British consul. In the presence of these functionaries they broke into Dr. Kalley's house, searched every corner of it for their victim, tumbled out his books and papers on the street, and made a bonfire of them, and sent up yells of triumph as they tore the Bibles and cast them into the flames. Meanwhile Dr. Kalley, disguised in a female dress, had made his escape on board the British West Indian steamer, which had just arrived in the bay, and being joined by Mrs. Kalley, they sailed with the steamer that evening, leaving his property in Madeira in the hands of the mob."—*Free Church Magazine*.

The *Edinburgh Witness* quotes the following extracts from the letter of a lady, the wife of an English Clergyman, who was in the midst of the outrages; and who, with her infant children, was obliged to take refuge in the British Consulate. She says:—"The storm that in some measure agitated the English, could not fall so lightly upon the little flock in the

Persecution
of
Protestants.

Persecution
of
Protestants.

island. The converts fled in all directions—many passed nights in concealment amongst the bushes, and those persons who had the courage to shelter any of them, knew that they did so at a great risk. The poor people are leaving the island in crowds—there is no safety for them; the old and infirm are going as well as the young and vigorous: but of course you know many of them cannot pay their passage money. . . . Miss Rutherford was quite invaluable on board the vessel, dividing the goods and apportioning them justly. She had said it was delightful to see the absence of self in the recipients; each appearing more anxious to tell the wants of his neighbour, than his own. So much did the spirit of love prevail among them, that the mate was heard to observe one day, 'How these folk love one another.'

Romish Priests and Protestant Clergy.

Unfeeling
conduct of
the Romish
Priests of
Ireland.

In reference to the exertions of the Protestant clergy, since the commencement of the present visitation, the subjoined observations of *The Morning Herald*, I feel not to be overcharged; as nothing can exceed the anxiety manifested by them in every district of the country; while on the art of the Romish priests, many instances have been furnished of most unfeeling conduct. I have heard that in a letter received by the Relief Committee established in Dublin, from a clergyman, who furnished the name, place of abode, &c. it was stated that the priest of the parish had got £100 of the money into his hands, and they could not get one shilling of it from him, nor would he give a penny of it to the people. In another case, a priest had charged each labourer for whom he procured a labour ticket, sixpence; by which he had realized somewhere about £50, while in numerous instances the priests proceed to the stations where the starving people are paid, and they lay a tax of six-pence or one shilling on each as the case may be, in payment of their dues or offerings; indeed these facts are subjects of daily conversation in this city. Several instances of the kind have been placed before the public in the daily journals, all of which can be authenticated. *The Herald* says—

"No terms can be too high in which to describe the praiseworthy conduct of large numbers of the Irish clergy at the present trying time. In remote districts where even the little money which the people possess or can obtain by labour cannot be exchanged for more than a certain limited quantity of food at a time, the clergy have been really the sole persons upon whom the people can depend for assistance. We have heard of instances where clergymen holding small preferments in the west, have made themselves liable to the dealers for sums so large as £500, rather than allow the people to starve before their eyes; and we have seen others stated, where clergymen have made their residences depots for goods, and employed their labourers and farm cattle in bringing whatever supplies can be obtained for the relief of their starving parishioners." *Morning Herald*, December 1st, 1846.

Persecution of Romish Converts.

Persecution
of
Converts.

In a note appended to page 132, I have noticed several statements relative to the practises of the Priests of Rome as touching the funds

raised to meet the present destitution of the poor. Lest the accuracy of those statements might be suspected by any, I feel it necessary to state, that I forwarded to Colonel Jones, one of the Commissioners of Public Works, a copy of "*the Record*," which contained the first statement which appeared in that Journal, relative to Converts from Popery being dismissed from the Public Works, simply because they were Converts, and that this was done under the sanction of the Board in Dublin. In about a week after I called at the office of the Board, accompanied by Mr. John Thwaites of Sackville-street, and handed the Secretary, Mr. Walker, a subsequent "*Record*," in which the transaction complained of was authenticated, begging to know if the statements relative to the Board were correct. Mr. W. promised to lay the matter before the Board, and have the charges enquired into. About a week after our first interview we called again, when the Secretary informed us, that in one of the cases, that of the man Sullivan, it appeared a communication had been sent to the Board, in which it was stated that Sullivan having made himself obnoxious to the other workmen, an order had been sent down to the country to discharge him from the work—that with reference to the other party named in the *Record*, they had received no communication, and consequently knew nothing of the transaction. From the attested statement in the *Record* it appeared the Romish Priest had gone to where the men were working, and stated that he had received a letter from the Board of Works to have him discharged, and on this the man was instantly dismissed. We mentioned that from several letters it appeared the men dismissed bore excellent characters, that the only complaint against them, or the only reason why they were obnoxious to the other workmen was their having left the Church of Rome. Mr. Walker admitted this might be the case, but that the Board had no way of judging when complaints were made. In this latter case it appeared the priest had uttered a falsehood, and on this the man was discharged. These statements are but faint specimens of the system of persecution adopted in almost every district of Ireland towards individuals who venture to avow themselves converts from the Church of Rome—it is altogether the work of the Priests. And I ask will such measures be allowed to pass unnoticed? Is there no member in the British Legislature possessed of sufficient energy to call for an investigation into these charges? Let the Secretary of the Board of Works, and the Commissioners themselves be examined, and I venture to affirm that on their testimony alone, sufficient information will be obtained to establish the fact of the greatest persecution having been carried on against a number of individuals of the lower orders, who have ventured to avow themselves as converts from the Romish communion. Let Mr. J. D. Latouche, Lord George Hill, Rev. Mr. Minchin, or any of the other Gentlemen of the Relief Committee now meeting in this city, be examined as to the various authenticated communications they have received on this subject, and I doubt not cases will be

Persecution
of Converts
from Romish
Church.

Persecution of Converts from Romish Church. brought forward sufficient to prove that the persecution which the poor peasantry of this country, who renounce the Romish faith, have to endure, is scarcely surpassed in its intensity by that in Madagascar or Tahiti.

Extract of Letter from a clergyman in the south of Ireland—London "Record," November 27, 1846.

"I am surrounded with trials and difficulties of no ordinary kind; a few families have renounced the errors of the Church of Rome in my parish, and the priests have followed them with the most unrelenting and successful persecution. Their potatoes have perished in the general calamity, and though the public works are going on for some time here, I am utterly unable to get them employed, through the powerful opposition of the priests, who have, I may say, the exclusive control over them, and monopolize the entire management as to those who should be employed. One of them was appointed a steward, at eight shillings per week, and the priest, Mr. —, wrote to the Board of Works, and poor — was at once dismissed, though he got from the engineer a most excellent character for diligence, good conduct, and skill—he has no employment now.

"Would it be believed, that one of the priests attended on the day when the pay clerk was paying the labourers, and made the poor men (whose wages was not sufficient to purchase food for their families) pay him sixpence each, for the purpose of building a chapel where there are some families of converts, and the poor people reluctantly gave it, lest they may be turned off the works, through the priest's powerful influence. I charged him with it, and was assailed with such a storm of abuse, and vulgar scurrility, it was fearful to hear it."

Rev. Mr. Beamish on the present state of Ireland.

(From the London Record, Nov. 1846.)

Rev. H. Beamish, on present state of Ireland. "The Rev. H. Beamish, after an absence of more than two months, spent in Ireland, resumed his ministry at Trinity Chapel, Conduit-street, on Sunday last. At the close of his sermon he observed, that his congregation would naturally expect from him some account of what he had recently seen and heard, in a country exciting so much sympathy as the sister island now did. He would therefore mention some circumstances and particulars which had fallen under his own observation, though the time would forbid his entering on the subject at any length.

"And first, he would speak of the awful visitation of Divine Providence, under which the country is at present suffering. He then alluded to two or three mistakes into which the government had fallen. He next noticed the extraordinary patience manifested by the people under their sufferings. So long as they could find a potato in their grounds they held on without complaining. They devoured raw cabbage-leaves, having no fuel, or means of procuring any. They tore the limpets off the rocks, and ate them raw; they searched every place for every substance that could appease hunger. At last, a body of twenty athletic men came to his (Mr. B.'s) house, the representatives of about eighty or ninety who remained on the road, but they came in the most humble, courteous, entreating manner, to represent their circumstances of ac-

tual starvation. He then, for the first time saw powerful men, fit for any kind of labour, reduced to infantine weakness and distress, the tears flowing down their faces. 'Outrages' had been talked of—he had seen one of these 'disturbances.' A few hundred men went into Youghal. So peaceable were they, that he walked through and through the mob. They went to the authorities and asked for work. There was none for them. They asked for relief, and that too was denied them. They then went to the bakers of the town, as starving men:—the bakers gave them some bread, and they left the town, not having broken so much as a pane of glass.

"Mr. Beamish next adverted to the extraordinary opportunity afforded by the present crisis, for preaching the gospel, without let or hindrance, through the length and breadth of the land. 'No such state of things had ever occurred before. The grand difficulty had always been, how to get at the people. So long as they were in prosperity or in ordinary circumstances, their educational prejudices enabled the priests to keep them in their own hands, and made it next to impossible for a Protestant minister or missionary to gain their ear. But now, almost in a moment, all these defences are thrown down. The people are cast upon the clergy and gentry for preservation. And they not only must hear, but they are perfectly willing to hear.'

"Mr. Beamish spoke of his own recent experience. He 'had been for eight weeks sitting on a relief committee, held in the vestry of a Romish chapel, and composed of Romanist gentry and farmers, as well as of Protestants. He had never found the least difficulty in speaking to those Romanists on the leading truths of the gospel. He had kept back no Scripture doctrine; and so far from being offended at him, they listened with attention, and thanked him for so speaking to them. On the first day of his meeting them in this chapel vestry, he observed, hanging on the wall, a hideous crucifix, of the usual painful character. He said nothing, but the next time he went there, it was gone—it was taken down by the people, out of respect to his feelings.'

"Again, 'during all the eight weeks of his attendance at that committee he never once met a priest there. In fact, they show little or no sympathy for the people. So much the reverse, that within a few miles of that spot three parish priests were about to be removed, in consequence of the people towards them.'

"A Romanist farmer said to him, 'What am I to think of the priest? About a year ago I lost my mother. At the present moment, I am suffering, like every one else extreme poverty. I met the priest the other day on horseback, and stopped me and said, 'Do you never think of your mother?' I said, 'Yes, very often, and I hope she's happy.' I would not have you too sure of that,' said the priest, 'you had better, to make all safe, let me get a body of priests together, and have 'a month's mind' for her' (a series of masses). 'And how much might that cost, please your reverence?' said I. 'Well,' said he, 'I might do it for

Rev. H. Beamish on present state of Ireland.

Rev. H. Beamish on present state of Ireland. about thirty shillings.' Thus, out of a poor man, bowed down with calamity, did this priest endeavour to screw a sum of money on the pretence of doing good to the soul of a woman who had been dead more than a twelvemonth!

"These circumstances are not lost on the minds of an intelligent people like the Irish. They are, at this moment, less under the power of the priests than they have been for many years, or perhaps centuries. *Ireland is open to the Gospel!* Will not the Christians of England embrace this wonderful, this unlooked-for opportunity, and carry the word of God through the length and breadth of Ireland."

Statistics of Bookselling in Ireland.

Statistics of Bookselling in Ireland. Few things will show more accurately the state of civilization in any country than the number of books and periodicals in circulation. The present taste for literature in Ireland may be judged of by a paragraph which has gone the rounds of the public journals, headed *statistics of Bookselling in Ireland*, in which it is stated that in 74 towns, the population of each of which, according to the Census of 1841, averages 2,500 inhabitants, there is not one single bookseller. Among the towns referred to, are the following—Dungarvan, 12,382—Carrick-on-Suir, 11,049—Youghal, 9,939—Carrickfergus, 9,379—Cashel, 8,027—Newtownards, 7,621—Lisburn, 7,524—Kinsale, 6,918. Several of the foregoing it will be perceived are in the Protestant province of Ulster

More remarkable still—there are 6 counties which cannot boast of even one Bookseller, viz.—Donegal—Kildare—Leitrim—Queen's—Westmeath—Wicklow.

As Scotland, with a third of the population of Ireland, has three times the number of Booksellers—being in the proportion of nine to one, the plainest commentary we can give on the foregoing is simply to state that, in the Romish Church ignorance is esteemed "the parent of devotion," and to this we may trace "things as they are."

THE END

ERRATA.

Page 79—Line 7, from bottom, for his brother—read their brethren.
,, 105—Side Note, for prevent—read promote.

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December 7th, 1827.

SIR—I accept as a particular compliment, your transmission of your pamphlet in answer to Dr. Drummond. I have read it through with attention, and do not hesitate to pronounce it as highly creditable both to your head and to your heart.

Such manly and able exposures of that feeble and conceited heresy, would soon accomplish its extinction. My absence from town, (which delayed my perusal of the tract) has been the occasion of my having now to acknowledge the receipt of it, which I beg leave to do with many thanks. I have the honour to be, Sir, your obedient Servant,

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